

THE
CHRISTIAN OBSERVER.

No. 47.]

NOVEMBER, 1805.

[No. 10. VOL. IV.]

Religious Communications.

For the Christian Observer.

THE DEATH-BED OF A MODERN FREE-THINKER, EXEMPLIFIED IN THE LAST HOURS OF THE HONOURABLE FRANCIS NEWPORT, SON TO THE LATE LORD NEWPORT*.

AT sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at —, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you who pretend to reason, cannot count laughter a conclusive argument; if Religion be so absurd, as you would have me believe, why do not you give some fair reasons against it?" This some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

* When I first thought of sending you the affecting history which I now inclose, it was my intention to have omitted the name of the unhappy person who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

CHRIST. OBSERV. No. 47.

On November 30, 1692†, he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after-retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?"—"So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you

† This date corresponds to the account given of this person in the English Peerage.

to enage that gentleman that sits there, and prove to him that the soul is not matter, nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprized at such an effect; and desired to know the reason. "Alas! Sir, said he, you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those who have apostatized from their Religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what Religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of CHRIST, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied—"As to the mercies of GOD in CHRIST, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture which I carry in my

own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered—"As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened, and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth for ever."

"Pray, Sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other sinners: Christ died for sinners; and God hath sworn by himself, *As I live, saith the Lord, I would not the death of a sinner; but would rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can

do neither: I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is a fearful thing to fall into the hands of the living God. If God was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcilable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God day and night: think no labour too much to secure you from the wrath of God. O! who can stand before him when he is angry? What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping. Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain: pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *for ever and ever*?"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at

prayer: which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn for ever against me? Shall thy eternal justice exact upon a poor, despicable worm? What is my value or worth, that thou shouldest pour out full vials of wrath upon me? Oh, that thou wouldest let go thy hand for ever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the dreadfulest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore let them both cease, and let my name be known no more. But if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that for ever hath shut out my

prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God; but I cannot flee from his presence; what he hath begun he will finish. He will extend his wrath against me for ever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him: which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray, Sir," added he to me, "do me the favour to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honour, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

DEAREST SIR,

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavour to remove those evils your mind may be under; which perhaps is an office no less grateful, than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in Summer, or the cold in Winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him who asks me, what estate I shall be in after death? What estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still

retain the impression: but I do not now, therefore I shall not hereafter; I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper of life vanishes into aether, and is no more, when once the laws of the vital union are broken. Death itself is nothing, and after death is nothing; take courage, man; either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person, who knows how either to live or die. So wishes, &c."

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer:

SIR,

"Being not able to use my own, I have borrowed another hand, to answer your's. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that Atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar the more we think of them: since no reason shews what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existence and a future state: I retain no impression of past happiness or misery

therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no impostor, heaven and hell are real, and the immortality of the soul as certain as the existence of the body: for a time we have officiously deluded and cheated ourselves out of Religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very Being; when at the same time,

without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his Religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the God of Nature, to abuse Religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. God has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me intreat you to leave off your sins; who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the daytime I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, good night to you; and remember me, to confirm you in the Religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in

common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to enquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of God overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; 'if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation to consume the adversary.' 'There remains no more sacrifice for sin,' that is the wound that pierces my soul. CHRIST JESUS was the only expiatory sacrifice God would accept; I not accepting, I would say, I despising this, there remains no other for me to

accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of JESUS, whereby we may be saved, and it is that JESUS whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprize, you would bid me hope and believe, and supplicate the mercy I have abused, because JESUS CHRIST came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure*; I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should JESUS CHRIST say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me; but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and men; this being derivative from, and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much secrecy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak, that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I

see that dismal hour just at hand, when I must bid you all farewell."

The physicians were now sent for again, but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I enquired of his friends how he spent his time. They told me he had had little company; and his expressions were much shorter than before: but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did?

He replied, "Damned and lost for ever." I told him, the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!"—"Alas," said I, "there is no contending with our Creator, and therefore avoid such words as may provoke him more."—"True," replied he, "there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me." I intreated him not to give way to such blasphemous thoughts, for——. Here he interrupted me. "Read we not in the Revelations of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas!"—"But," replied I, "you are yet alive, and do not feel the torments of those that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, besides those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I

do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh, I find it is just now at hand! and what shall I say now? Am not I afraid again to die? Ah, the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over.

As soon as he could speak (which was not till after some time) he said, "Tigers and monsters, are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? if he will not have mercy, whither must we go for it?"

He replied, "Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause; or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I —."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "OH, THE UNSUFFERABLE PANGS

OF HELL AND DAMNATION!" and then expired.
V. D.

For the Christian Observer.

ON 1 PET. IV. 1 and 2.

THE first and second verses of the fourth chapter of the First Epistle of Peter, have ever been considered as presenting peculiar difficulties. The passage is this—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." The difficulty arises from the expression—"For he that hath suffered in the flesh hath ceased from sin," to which no interpretation but one, evidently harsh, and therefore unsatisfactory, has, so far as I have observed, been assigned. For the passage has usually been understood of the Christian who, by mortification, watchfulness, and self-denial, causes his flesh or corrupt nature to suffer, crucifying it continually with its affections and lusts; and thus ceases from the deliberate and habitual practice of sin, that he may no longer live the rest of his time, &c. Every one must perceive the forced and unnatural turn of the phrase under this view, however accurate and scriptural the doctrine may be, as it most assuredly is, which is thus elicited. A view of the passage, which to me is new and interesting, was suggested to me lately in a note of so well known a work as *Kusterus de vero usu Verborum Mediorum*. It occurs in the forty-fourth page of the edition of London, 1793. Kuster is observing that verbs of a passive form have frequently a middle signification, and mentions *κεκήνησθαι*, *ἀντιγεγεράσθαι*, &c. as examples; and the note to which I allude is subjoined in confirmation of the sentiment. The whole of it is this—"Ἐωνησθαι, *emisse dicunt Attici. Bos Animadv.* p. 40. τῷ προσελθεῖν αὐτῷ ἔωνησθαι φάσκων, *dictitans pecuniā se acquisivisse potestatem accedendi ad ipsum. Philostrat.* vii. 36. νέκυν ἐκκεκησθαι τὸ μὴ τάφῳ καλυψαί, *Creontem edixisse mortuum cadaver, ne quis sepulchro tegat, Soph. Antig.* 27. εἰργάσθαι τὰδε, *hæc perpetrasse.*

Ibid. v. 300. ἔθεν ἐξείρετον, ἔδ' ἴδιον πεποιήμαι, *Dem. de coronâ. Hinc forte intelligendus est locus, 1 Pet. iv. 1. ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, cessare vos fecit à peccatis. Anonym.*"

By the adoption of this hint the whole passage will assume a different form. "He that hath suffered in the flesh" will then refer to Christ instead of to the Christian, as on the usual exposition; and, "hath ceased from sin," will then stand, "hath made or caused you to cease from sin." The complexion of the verses under this alteration will best appear however by reading them entire.

Χρῆςθ' ἐν παθόντος ὑπερ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἐννοίαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπόν ἐν σαρκὶ βιώσαι χρόνον.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, (*i. e.* Christ,) hath caused you to cease, or made you to cease, or delivered you, from sin; that you no longer should live the rest of your time in the flesh, to the lusts of men, but to the will of God." For the use of the word *παύω*, in the sense of causing to cease or desist, authorities sufficient occur even in Scapula. "*Πάύω, finem impono, cessare facio seu desistere—reprimo, coerceo, sedo; dicitur et παύω σε τῇδε, facio ut desistas ab hac re: ut apud Isocr. in Paneg. κακείνον τῆς υβρείας ἐπαύσαν. Xen. Apomn. lib. 1. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν τὰς συνόχας ἐπαύει, ab aliis cupiditatibus revocavit.*" The sense of the active voice being thus established, the authority of Kuster appears to warrant us to transfer that sense in the present case to the passive; for it is well known that the preservation of the accurate middle signification is difficult to be traced at times in the purest Greek writers, and is not to be looked for in those of an inferior period. I mention this because it is for the use of the passive voice in a *middle* sense, more than in a directly *active* one, that Kuster contends. But if the matter were to be pushed even on this ground, if it would not be too great a refinement, we might observe, that as the Redeemer "purifies unto himself a peculiar people zealous of good works," so some similar subordinate idea may be here understood, sufficient for the

CHRIST. OBSERV. No. 47.

confirmation of the proposed improvement. Jesus Christ causes the believer to desist from sin *for himself*, for the accomplishment of the design of his sufferings, and the advancement of his glory and grace. But I the less urge this, because it appears to me unnecessary to my cause. If we may then consider πέπαυται ἁμαρτίας as rightly rendered by, "he hath caused, enabled, or disposed you to desist, or cease, from the practice of sin," there appear no other difficulties in the text that require more than a mere observation. For no one can doubt that ὁ παθὼν ἐν σαρκί may fairly be referred to Jesus Christ, who remembers that they are the very words predicated of him in the former member of the passage, Χρῆςθ' ἐν παθόντος ὑπερ ἡμῶν σαρκί. The alteration also of "he" and "his," in the second verse of our present translation, into "you" and "your," can only distress the English reader, till he is informed that the Greek construction is indifferent to either rendering, εἰς τὸ μηκέτι, —βιώσαι.

I propose, however, these remarks with some diffidence, as the subject of criticism in general, and especially where the sacred Scriptures are concerned, is peculiarly delicate, and, as I am fully aware, that interpretations of words, contrary to the ordinary use of a language, should be admitted only with extreme caution, and never except in cases, as I think the present one to be, where grammatical authorities on the one hand, and the insufficiency of the existing translation on the other, call for the interference*.

D. W.

To the Editor of the Christian Observer.

THE complaints which are made against the Bible have been frequently proved to be absurd and false. And it is always true, that it is the disposi-

* It may not be improper to notice in this place, for the conveniency of comparison, the interpretation given of the above passage of Scripture by both Beausobre and L'Enfant. "Puis donc que Jesus Christ a souffert pour nous quant a la chair, de votre cote armez vous de cette pensee, que celui qui est mort a la chaire a renoncee au peche en sorte que desormais pendant tout le cours de sa vie mortelle, il vive non selon les passions humaines, mais selon la volonte de Dieu."

4 P

tion of the objector, not the Word of God itself, which is worthy of censure.

No text, perhaps, in the whole Bible, has been more frequently attacked by infidels than that which says, Matthew vii. 7. "Ask, and it shall be given you." They argue that it is not true, because all prayers are not answered. But they should remember, that on this point, as well as on all others, certain conditions are required, without which God will not perform his promise.

It will be my object to shew what things are necessary in the person praying, in order to his receiving the blessings which he desires. As this subject requires a larger field of disquisition than the narrow limits of a paper will admit, it may not be amiss to divide it into two parts, the first of which relates to the *manner*; the second, to the *matter* of his prayer.

With respect then to the *manner*, he must pray with a *lively faith*, with a *fervent desire*, with *patience* and *perseverance*, with *humility* and *lowliness*.

1. *A lively faith* in the goodness of God, and a belief that he is able and willing to grant our requests, is the first thing necessary. It is evident, that we cannot with sincerity pray for blessings from God, unless we believe that he is all-powerful and all-gracious. Without this belief our prayers, so far from being a proof of real devotion and sanctity, would only be an indication of a mind deeply tinctured with superstition. But the *faithless* supPLICATOR at the throne of grace is not only guilty of absurdity, but even of rebellion against his Maker. For faith is one of those qualifications which are absolutely required in prayer. Our Saviour's words upon this subject are as plain as possible. Matthew xxi. 22. "All things," says he, "whatsoever ye shall ask in prayer, *believing*, ye shall receive." And we are told by an inspired Apostle, that he who prays without faith must not expect to "receive any thing of the Lord." James i. 7. Faith is demanded by the Almighty as a proof of obedience; and we can never suppose, that he would so far encourage disobedience, as to reward those who openly and deliberately violate his commands, at the very time when they approach his divine Majesty in prayer, and be-

seech him to shower down his blessings upon them.

2. It is also necessary that we pray with a *fervent desire* for the blessings which we request. Indifference is improper and injurious even in the common affairs of life, but lukewarmness in Religion is a most heinous sin against God. If it is a matter of little concern to us, whether or not our prayers are answered; if we do not feel that we stand in real need of the blessings for which we pray; we shall surely not be likely to offer up our devotions with that earnestness, without which they cannot prove acceptable to the Almighty.

3. We must also pray with *patience* and *perseverance*. Whatever may be thought of frequent repetition on other occasions, we may be sure that it is not an abuse or waste of words in prayer. We must not expect to receive every blessing as soon as our prayer is uttered, but we must continue daily to pray for it till we receive it. It was not until the woman of Canaan had repeatedly uttered the same desire, that our Lord granted her requests. And we find the same gracious Saviour making the following application of his parable of the injured widow, and the unjust judge, who would not have done justice to her, had he not been wearied by her importunity. "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Luke xviii. 7. After this declaration need we fear that our prayers will be forgotten by God, if we persevere in asking of him those things which he knows in his infinite goodness to be proper for us.

4. We must likewise pray with *humility* and *lowliness*. Pride is, on all occasions, highly absurd as well as sinful: but we should be more sensible than ever of our own impotence, and of course more humble, when we find ourselves unable to procure any good gift without the assistance of the Almighty. It would be needless and endless to cite passages from the New Testament, which condemn pride in the most unequivocal terms. Let it suffice to remind the man, who, in the very act of devotion, encourages a haughty spirit of the declaration of our Lord, that the Publican, who put up the short but humble prayer, "God be merciful to me a sinner," went to his house justified rather than the

self-righteous Pharasee: and let him also remember the concluding remark of our Lord on this occasion: "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii.

14. Prayer then, as far as regards the manner, must be offered up with a lively faith in God's mercy through Christ, with a sense of our weakness and misery without his grace, with a patient dependence that he will vouchsafe to answer our prayers as far as they are for our own good and his glory, and, lastly, with the most humiliating notions of our own depravity and unworthiness. I am, &c.

R. K. F.

To the Editor of the Christian Observer.

I HAVE perused with much satisfaction the communication of your correspondent N. G. in your number for July. The arguments which he adduces in support of his proposition, That the preaching of the Gospel is a divine institution, are to my mind convincing and decisive. That a contrary sentiment should ever have received any countenance from so very respectable a prelate as the Bishop of Gloucester, is much to be lamented. In taking up my pen I have no intention of either combating or strengthening any of N. G.'s arguments. My object in addressing you is to deduce and enforce a practical conclusion of great importance from the point, which I consider him to have satisfactorily proved. On the ground that the preaching of the Gospel is a divine institution, I would urge, on the serious consideration of the clergy in general, the necessity, not only of a greater attention to their manner of conducting this part of their office, but of a greater frequency in the discharge of it. It is a fact much to be lamented, that by far the larger proportion of parishes in this country enjoy the benefit of this divine ordinance only once on the Lord's Day. In very many, and those even populous places, in which both the morning and the evening service are performed, the latter is restricted entirely to the reading of the prayers of the Church. Now, Sir, I mean not to say that the joining in our admirable Liturgy is not an adequate reason

for assembling the congregation together: but still I would ask why, when the people are assembled together, may they not enjoy the additional advantage to be reaped from the preaching of the Word of God? While they meet to offer up their prayers and praises to him, why should they not also partake of the benefit of that institution, which he has expressly appointed as one very effectual instrument of carrying conviction and consolation to their hearts? On the other hand, I would not be understood as insisting on the universal and indiscriminate adoption of afternoon sermons. There may be circumstances of a local nature which, in some parishes, would render such a measure impracticable. My design is merely to recommend the introduction of the practice in those places where it may, with propriety, be introduced, or where at least sufficient reasons cannot be advanced for the rejection of it: and with this view I shall proceed to specify two very obvious arguments in its favour, and shall afterwards notice a few of the objections most commonly urged against it.

One strong argument in favour of an afternoon sermon is the great increase which it invariably tends to produce in the number of the congregation. I know, indeed, it is often asserted, that whether there is a sermon or not, persons should equally *feel it their duty* to attend the public worship of God; and that they *ought* to go to the Church with as much zeal and alacrity when the prayers are only read, as when the Word of God also is preached: nor do I pretend to controvert this assertion. But I am speaking, not of what men *ought* to do, but of what is really done. Were it necessary for the argument, I think the phenomenon might be accounted for on very natural and rational principles; but certain it is, that far greater numbers do attend the Church, when a sermon is preached than when there is no sermon. And I feel no doubt, that wherever the experiment shall be tried, of introducing a sermon in the afternoon, the good effects of the measure will be visible in the increased number of the congregation.

The second argument, which I shall adduce in favour of an afternoon sermon, is the opportunity thereby afforded to greater numbers of hear-

ing the Word of God. In every parish circumstances must exist which necessarily prevent many persons, whatever their inclination may be, from frequenting the service of the Church twice in the day. The care of young children, attention to the aged and the sick, the cooking of victuals, and other unavoidable engagements, not to add, in many cases, the great distance from the place of worship, must operate as impediments, not only to a constant attendance on both services, but even to a regular attendance in the forenoon. How desirable then is it, that persons, let them come to the Church at which ever part of the day they may have it in their power to come, should equally enjoy the privilege of being instructed in their duty, quickened to the discharge of it, and taught the way of salvation, by the preaching of the Word of God? Besides, a facility is thus afforded to all the members of the same family of availing themselves of this privilege. Husbands and wives, masters and servants, by alternately coming to Church, when they cannot conveniently attend together, may each participate in the benefits of that ordinance, the participation of which is assuredly one of the great ends and blessings of the Sabbath. I think this must forcibly strike every minister, who feels the importance of his office as a preacher of the Gospel, when he reflects how many of the female sex especially, in his parish, are precluded, except perhaps on some particular occasions, from attending the morning service of his Church. By what means then will he be able to dispense to them that word of life, with which he is entrusted for their sakes; how will he be able to give to them that portion of meat, with which, as a good householder, he is required to furnish them, except by means of the opportunity, which an afternoon sermon offers him, of addressing them from the pulpit? Need I advance any thing further in support of the measure, which I am recommending? Let me then notice in conclusion a few of the objections which are most commonly urged against it.

It may be alleged, in opposition to the introduction of an afternoon sermon, that such a practice will be prejudicial to the health of the officiating minister: that the additional labour

incurred by it would be greater than his strength would enable him to sustain. Where this objection really exists, I admit that it must be final. But it is possible that a person may be deceived in this respect. He may think himself to be weaker, than in fact he is. He may unintentionally be gratifying his indolence, while he believes that he is only consulting his health. Before then that he avails himself of this plea, let him ascertain its validity. Let him be well assured that his constitution is really insufficient for the exertion of preaching two sermons in the day. Perhaps he may discover, that what in prospect seemed a substantial objection may prove on trial, an imaginary one. But even admitting that this is not the case, is it not possible, that by a judicious curtailment of the morning discourse he may be enabled, with very little additional labour, to deliver an afternoon sermon also? So desirable and important is the introduction of a sermon in both the services of the Church, that even a considerable diminution in the length of the discourses appears preferable to the omission of the practice. Two short sermons in the day will probably do more good than one only, though of a more extended length.

But it may be further urged, that if the minister's health will admit of his preaching twice on the Sunday, yet his other duties do not allow him time in the week for providing two discourses. This plea, however, I cannot treat with the same indulgence as the former: many doubtless and very important are the duties of a minister; but I much question whether there is any duty so great as that of preparing himself for the pulpit. It is true, that his pastoral visits to the sick, the aged, and the afflicted, demand much of his attention, and cannot, without criminality, be altogether omitted. But still I am of opinion, that even these must be abridged either in length or in frequency, rather than so entirely to engross his care and thoughts, as to prevent the requisite attention to the public preaching of the word, which, as your correspondent N. G. satisfactorily shews, is God's appointed, and, above every other, his acknowledged instrument for the conversion of sinners, and for the edification of his people. Before, however, I make even this conces-

sion; before I allow of any abridgement in the discharge of necessary duties; I would seriously ask every minister who may be inclined to make use of this plea, whether in his conscience he is satisfied, that he does not fritter away many hours during the course of the week in frivolous and unprofitable occupations? Whether by more diligently redeeming his time, by arranging his engagements in a more orderly manner, he may not be able, without infringing on his other parochial duties, to devote a larger space to the preparation of his sermons. But even if we admit the validity of the plea, surely the impossibility of providing two *new* discourses in the week will not amount to a sufficient reason for omitting an afternoon sermon. For since the congregation will at that service generally include many individuals who are prevented from attending in the preceding part of the day, the sermons which have been preached in the morning may, in the course of a few months, or even of a few weeks, be repeated with advantage in the afternoon, at least till such a time as his stock of discourses is increased, or a greater facility in the composition of them acquired.

Another objection, of a very different kind from those already noticed, may be urged against the introduction of an afternoon sermon. It may be said, that an additional discourse, by increasing the duty, will virtually deteriorate the value of the living, and consequently prove injurious to a successor. This is an objection which, unless I had myself heard it advanced, I should not have mentioned, because I do not think it would have occurred to me. And now that I have mentioned it, I hardly know how to treat it with seriousness. It results from principles so contradictory to those which ought to operate in the breast of a clergyman, and betrays such an ignorance and confusion of mind on subjects the most closely connected with his duty, that I feel at a loss where to begin an attack with any probable hopes of success. Another circumstance which discourages me is this, that I have not always witnessed, in persons who are forward to urge this objection, the same scrupulous regard to the interests of a successor in other respects, wherein their own present

ease and personal convenience are more immediately concerned. The Rector, who fears to burden future incumbents with the weight of an additional sermon, does not always betray a similar dread of taxing them with a much larger and more expensive parsonage-house, than the income of the living will support. I confess when I see such things, I am greatly inclined to suspect the sincerity with which the plea is advanced, and cannot refrain in my own mind from ascribing this plausible objection rather to a secret indifference at least, if not an aversion, to the work of the ministry, than to any real concern for the ease and welfare of those who may come after. I admit, however, that some of the persons, who urge this objection, may be self-deceived: under the influence of an erroneous judgment they may verily think that their conduct is justifiable, and their motives pure. To such persons then I would respectfully submit the following serious considerations. Is not the care of the souls committed to their charge, a most momentous trust, for which they are answerable to God, and will be called to a strict account? Have they not, in the most solemn manner, taken this charge upon themselves, and promised to fulfil it to the utmost of their power? Have they not been awfully admonished (*vide Ord. Ser.*) "*never to cease their labour, their care, and diligence, until they have done all that lieth in them, according to their bounden duty, to bring all such as are, or shall be, committed to their charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in Religion, or for viciousness in life?*" Now, in the face of this solemn engagement and admonition, will the objection we are canvassing, for a moment, prove valid? Is the paltry consideration of entailing a little additional labour on a successor to be put in competition with the duty of instructing those souls, which they have pledged themselves to instruct; a duty, imposed on them by so many and such constraining obligations? And to what, in fact, does this injury done to a successor amount? And how will the custom, when established, prove detrimental

to him? It will constrain him to be more active and diligent in discharging his important office, than perhaps he might otherwise have been. It will involve him in the continuance of a practice, profitable to his parish, and consistent with his own character and professions. How can this be said to be prejudicial to his interests? Sir, I maintain, in opposition to every contrary position, that the introduction into a parish of any practice, which binds upon the future ministers a more faithful discharge of their duty in any particular, far from entailing an injury, transmits to them a very important benefit, and demands their warmest thanks.

I have already trespassed too long on your time to admit of my noticing any further objections to my proposal. I shall therefore only add, that I am, your constant reader,

SERMONICUS.

To the Editor of the Christian Observer.

You lately communicated to the public a paper containing *thirty-five* definitions of the term *Methodist*. It has occurred to me, that the word MORAL is also employed in a great variety of senses, and that the misunderstandings which consequently arise are so serious, that a few definitions of this expression may not be unworthy of a place in the Christian Observer.

I shall so far follow the plan adopted in the former case, as to begin with the lowest meaning of the term, and to ascend gradually to the higher interpretations of it.

1. In lately reading a French book on the constitution of the French armies, I found the word *moral* frequently recurring as applied to the FRENCH SOLDIERS. I rejoiced at this testimony in favour of their private virtue, and began to hope that a French soldier might be particularly sober, honest, and conscientious; no less orderly in camp than I believed him to be valiant in battle. The "*moral strength*" of the French battalions, as my book proceeded to inform me, was extremely great; and this "*moral strength*" was carefully distinguished from their "*physical strength*." Full of my English prejudices, I supposed this "*moral strength*" to imply, that influence and power

which the practice of an exact morality procured to the French army in the countries which they have subjugated, and over which they were scattered. But becoming at length acquainted with the French jargon, I discovered that the term *moral* was a new philosophic term, which has now indeed travelled down from the philosophers to the vulgar, and has acquired a certain degree of general popularity by being the same with the good old fashioned word; to which word, nevertheless, it bears no affinity whatever in point of sense. By a close attention to my book I discovered, Mr. Editor, that the "*moral strength*" of an army means the strength or efficacy derived from the skill and dexterity with which its exercise and evolutions are performed; and that it stands opposed to *physical strength*, inasmuch only as the latter term implies the mere number of human bodies, together with the force of muscle and of sinew. Thus the *moral* faculties proved to be the *mental* faculties, or rather to be that *part* only of the mental faculties by the application of which to martial purposes a man for example, though inferior to a horse in strength, exceeds the horse in respect to the power of annoying an enemy. By the way, even a horse, when he is so trained and exercised as to enlarge his power of doing execution, may also be affirmed, as I conceive, to become something of a *moral animal*. In short, Mr. Editor, it thus turns out that these *moral* qualities of the French soldiery, with which I pleased myself, are exactly those which may enable them, if they should ever set their foot upon our coast, more effectually to make head against us. By the aid of this *morality*, as I now fear, they will practise a thousand stratagems against our volunteers; they will pick off our officers with their rifle guns; they will point with precision their flying artillery against our villages. By means of this *morality* they will surprize our towns, lay waste our fields, and make captive our wives and children.

2. Dismissing this most unpleasant and inauspicious use of the term, allow me next to call your attention to the same word when employed by one of our ENGLISH PHILOSOPHERS. MR. HUME, the person to whom I now allude, by throwing into one class all the

qualities which are commonly thought "*estimable*," and denominating every one of them to be *virtues*, has confounded, as is well known, the natural powers of man with the moral virtues; justice and temperance, for example, with a pair of good legs or broad shoulders. I admit that Hume inculcates a somewhat higher use of the term morality than the French writer of whom I have spoken; for he includes in his idea many moral qualities, though he conjoins many which are not moral. I lately read a very ingenious essay of his, in which he strenuously contends for the philosophical wisdom and propriety of this confusion, and ascribes the distinction between moral virtues and natural talents, which now so unhappily prevails, to that influence on ethics which has been produced by theology in these latter ages; a distinction which, as he insists, is merely verbal, and was little attended to by the great and wise men who figured in the heathen world.

3. I proceed to a third meaning of the word *moral*. It signifies, I believe, according to many ethical writers, every branch of right conduct to our fellow-creatures, while it has little reference either to the motives which produce that conduct, or to our duty towards God. A regard to *general expediency*, according to some of these authors, is the true foundation of morality; *benevolence*, according to another party; *sympathy*, according to a third; an enlightened *selfishness*, according to a fourth. As those of whom I now speak contemplate morality only as it regards our relation to the globe on which we dwell, so they restrain us from looking beyond that globe for instruction respecting either its nature, its extent, its uses, or its end. We are to acquire all our knowledge of it by the means of human reason exercising itself on human things. We are to derive our light, not from the great source of light, not from the sun of righteousness which darts its rays from an immeasurable distance; but from such sparks as we can ourselves collect, out of materials subsisting in that world in which we live. It must be admitted, that the morality of these ethical writers is often beautiful. One chief objection to their system is, that the men who put the theory into

practice are not easily to be found; the worldly motives, which they present to the mind, not affording a foundation sufficiently strong for the intended superstructure. These projectors therefore erect no *building* of morality. They merely exhibit a *picture* of it. They are of that class of architects who furnish plans and elevations, but have no great talent at executing and realizing the edifices which they design.

4. Let us next endeavour to define the meaning of the word *moral*, when employed in the common language of life. Here the sense is very various. With respect to the term *Methodist*, it may be remarked, that most men are unwilling to be considered as Methodists, because, being a term of reproach, we are generally more ready to bestow it upon others, than to assume it ourselves. With regard to the term *moral*, on the contrary, we are all eager to appropriate it to ourselves. Some credit is attached to it: the word therefore usually stands for that part of morality which we ourselves happen to observe; for it is important to remark, that with the exception of the few who derive their morals from the Scriptures, all are partial in their morality. The situations of men are very various, and this or that virtue is easy, or difficult, according to the circumstances in which we stand. The virtue which is easy we practice. We then dignify our practice with a general name, and we are shocked at the *immorality* of those who, being placed in other circumstances, are defective in that branch of morals in which we excel. It has been observed by some, that *orthodoxy* means *my doctrine*, and *heterodoxy* *your doctrine*, or *the doctrine of other men*. It might be said, with almost equal truth, that morality means *my morality*, and immorality *your morality*, or *the morality of other men*. That man also is deemed by us particularly immoral by whose vices we happen to be incommoded. Ask the prince, the legislator, or the magistrate, who is the moral man: "*Vir bonus est quis?*" the answer is, "He who gives no trouble at the Old Bailey, who pays his stamps, his customs, and his excise; who keeps the peace of 'our Lord the King,' and shrinks from neither Church nor Parish Rate;"

" Qui consulta patrum, qui leges juraque servat."

Ask the rich what is the chief immorality: it is stealing. Ask the poor: it is oppression. Ask the shopkeeper: it is ordering goods for which you fail to pay; it is the application of your ready money to debts of honour, while your tradesman's bill is undischarged. Ask the spendthrift, or the man of rank and fashion: it consists in the sordid vices of the trading and monied world; in taking compound interest; in charging an undue profit; in over-reaching in a bargain; in demanding a high price for corn. A woman is deemed by man to be immoral if she has once deviated from the path of virtue, while the very man, perhaps, who tempted her to this deviation, is not accounted by them an immoral person. The concubinage of a prince is excused by princes, and that of many philosophic monarchs seems to have been considered by a modern philosopher as perfectly consistent with morality*. Duelling is so gentlemanly a practice, that it is difficult to execute the law against it, in the case of persons who move in the higher circles: but, if I mistake not, some recent circumstances have shewn, that if men of a lower order engage in duels they will certainly be pronounced guilty of presumption, and perhaps also of murder. It is held by some that intoxication almost loses its immoral nature, when practised by opulent persons, and only in the convivial circle: but the inebriety of a poor man is always an immorality. Some philosophers have been so good as to frame their moral system in a manner very favourable to these distinctions. Their injunctions are not like those of the decalogue which demand the same things equally

* "The modest station of a concubine," says Gibbon, "below the honours of a wife, above the infamy of a prostitute, was acknowledged and approved by the Roman laws. From the age of Augustus to the tenth century, the use of this secondary marriage prevailed both in the West and East, and the humble virtues of a concubine were often preferred to the pomp and insolence of a noble matron. In this connexion the two Antonines, the best of princes and of men, enjoyed the comforts of domestic life."

from all. Their law accommodates itself to persons, times, and circumstances, and has many convenient exceptions and abatements. Men of this class, in judging of the morality of an action, merely consider its expediency; and, in doing this, the more general and remote consequences enter little into consideration. Vice is with these persons scarcely allowed to be a vice, unless you can shew a special injury. You must prove, as if you were in a court of law, some specific damage before you can convict of immorality. The world abounds with men who practically illustrate the evils of this system; with men, I mean, who are always violating the laws of God, but who never allow themselves to be immoral, because they never perceive that they inflict a particular and distinct injury.

5. I proceed next to consider the meaning of this term when employed with some little reference to Religion. Some ethical writers have admitted, that morality consists in conformity to the will of God, and have professed to lay the foundation of it in natural or revealed Religion. Many of these nevertheless have treated so largely of the inferior motives to virtue, and have touched so generally, and so briefly, on that religious principle which they nevertheless allow to be the basis of their system, that they differ little from the unbelievers. The foundation of Religion, which they profess to establish, may be admitted to have one quality of a foundation, namely, that it is out of sight. Having been once laid, it is buried as an unseemly part of the edifice beneath what they deem the fair and ample superstructure. Writers of this cast, if charged with having failed to found their morality on Religion, are undoubtedly able to make some defence. Religion they perhaps can answer was mentioned in an opening chapter, and it is subsequently implied even where it is not expressed. They cannot, however, affirm, that they have represented an habitual regard to God, in the mind of him who performs a moral deed, as necessary to render that deed acceptable to his Creator. Neither can they say that they have called men to the exercise of that faith, which is so much insisted on in the Gospel.

6. Again there are some who de-

rive their morality more directly and plainly from the Scriptures. By those of whom I now speak, the sermon on the Mount is deemed the substance both of morality and religion; to which sermon they superadd a few practical precepts taken from other parts of the Bible. "By our morality thus understood," say these professedly Christian teachers, "and not by any reference to doctrinal points, those subjects of endless disputation, our character ought to be estimated in this world, and by this test, and by this alone, each of us," as they no less earnestly insist, "will be judged on the last day." The error of these persons is considerable. Although they profess to take the Scriptures, and particularly the Sermon on the Mount, for their guide in morals, they nevertheless fall very far below the standard of scriptural morality as there exhibited. They tolerate, if they do not cherish, the smaller degrees of emulation, pride, vanity, selfishness, and covetousness; for the religious principle is so weak among them, that they find it necessary to substitute other motives to action, against which we are frequently guarded in the New Testament. They are also conformed to the world: they allow a free participation, if not of its vices, at least of its follies and vanities; and they do not watch against temptation. They do not "abstain from all appearance of evil." They attend the service of the Church, perhaps the sacrament, and respect the ordinance of baptism. They esteem themselves to be the truest Churchmen, but they are strangers, nay, enemies, to that serious piety which the offices of the Church assume to be in all her members; to that deep contrition, and entire self-renunciation, which mark the sacramental service; and to that regeneration which is implied in the baptismal ordinance. They have a very inadequate idea of the value of time, and of the responsibility of man in respect to the whole multitude of his smaller actions. They carry no virtue to that height to which we are taught to aspire by the Gospel. And, in short, they so nearly resemble, in respect to practical points, the mass of worldly and unbelieving men, that it is difficult to discern any difference between them. It therefore may not improperly be asked of them, "What

CHRIST. OBSERV. No. 47.

do ye more than others?" It also deserves remark, that those religious feelings which constitute, according to the language of the Bible, one essential part of Christian holiness, are little esteemed by those persons; perhaps are considered by them as marks of enthusiasm, and contemplated with suspicion and dislike. Motives are slightly enquired into. These, if the external conduct is fair, are easily assumed to be right. The condition of the heart is not seriously regarded. Good and bad actions are considered, not as indications of a christian and unchristian state, not as fruits of the spirit and works of the flesh, not as denoting a man to be a child of God or of the wicked one, to be under the law or under grace; but as so many items on the two sides of a general account. Each human being is imagined to have credit with his Maker for as many good actions as he performs, (it matters little whether on a religious principle), and to stand debited for his bad deeds; and God is then supposed to strike a balance between them. The Almighty, according to the language of a poet, who well knew how to expose the nature of this error, is believed to weigh

"Virtues and vices in an equal scale,
And save or damn as these or those prevail."

Morality of this sort stands opposed to the whole genius of the Gospel. It is a morality in every respect poor and incomplete, and yet it is deemed sufficient to justify the possessor. It is not that morality which is perfect, and which by its very perfection serves clearly to condemn those who appeal to it as the criterion of their conduct. It is neither the sinless morality of the law, nor the sincere and universal holiness of the Gospel. It is a morality which is partial, ceremonial, external, owing its existence chiefly to a regard to character, arising out of a love of that honour which proceedeth from men, and not of that praise which cometh from God only. It is a morality which, occupying the place of true holiness, serves to deceive the possessor of it, and, by supplying him with something in which he thinks that he may trust, is wont to fill him even with prejudice against the humbling doctrines of the Gospel; whereas, "the

+ Q

law," as delivered in the Old Testament, when rightly understood, is, both by the types which it exhibits, and the morality which it enjoins, "our schoolmaster to bring us to Christ, that we may be justified by faith." In short, the morality which I am condemning is substantially the same with that external virtue to which the Jews attained, and of which the Pharisees made their boast; and in respect to which it has been authoritatively declared, that "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When persons practising such a defective morality, can appeal to our Saviour's sermon on the mount as their moral standard, they shew themselves as ignorant of the true import of that awful discourse, as the Jews were of the true nature of Christ's kingdom.

7. I now advance to another class of persons who make a much more serious profession of Religion, whose regard to doctrine is great, whose conduct in many respects is strict, but whose morality nevertheless is extremely partial and incomplete. Cromwell was a man of this class. It is recorded of him, that he was addicted to none of the ordinary vices; that he observed the Sabbath; that he retired daily in order to pray and read the Scriptures; and that he much encouraged others in austerity of life. Some who watched him narrowly have reported, that when engaged in prayer he would prostrate himself on the ground, and that he appeared to pour out his soul with tears to God*. But it was one maxim of Cromwell that "the moral laws" of God, "though commonly binding," may "be dispensed with on extraordinary occasions†," it being proper that "private justice" and morality "should yield to public necessity." Even if history had not exposed the general hypocrisy of this usurper, the unsoundness of his Religion might have been inferred from this single trait. Many followers of Cromwell adopted a morality which was, in like manner, partial in a variety of respects; and in most ages there have been found men who have

both professed and observed considerable strictness in certain particulars, while they have been negligent in other great practical points. Are there not some persons among ourselves, who consider adultery, fornication, gross fraud, lying, sabbath breaking, profaneness, to be grievous offences, but discern no iniquity in covetousness and love of the world? Are there not other advocates for a like strictness, who excuse almost every sin which can be brought under the denomination of a bad temper; others, who see little or no evil in spiritual pride and conceit? The Scriptures give no countenance to this kind of partiality. They often couple the vices of the mind with those of the body, the sins to which moderns give the soft title of a bad temper with the grosser offences;—"emulation, wrath, strife," with "adultery, fornication, and uncleanness;"—"living in malice and envy," with "serving divers lusts and pleasures." How, indeed, can the sentiment, that a man may be religious and yet retain a bad temper, be more effectually discountenanced than by erecting charity into the chief Christian grace, and denominating love to be the fulfilling of the law.

The Scriptures are impartial in every sense. They spare the sins neither of the world, nor of the professing Church. They publish the transgression as well of one Apostle who for a moment denied, as of another who betrayed his Master. They give frequent warning of false teachers, who should arise and draw away disciples after them; and lay down this as the universal test, that "by their fruits they should be known." They speak of an "Anti-christ," a spirit professedly Christian, but really inimical to the true Christ, which should arise in the very bosom of the Church: they declare that, in the first and purest age, this spirit had begun to work; and lest we should only guard ourselves against errors of a single class, they affirm that "there are many Anti-christs." They observe that even Satan can "transform himself into an angel of light." Appearances of sanctity have been maintained, some branches of morality have been observed, by all the great deceivers of mankind: how otherwise indeed could they have prevailed? It is chiefly by the partiality of their

* See Neale's History of the Puritans.

† See the same author.

virtue that the imposture was to be found out.

I propose in my next paper to enter into some description of truly scrip-

tural morality, and thus to conclude my subject.

S. P.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. III.

(Continued from p. 539.)

Yet some there be that by due steps aspire
To lay their just hands on that golden key,
That opes the palace of eternity!

MILTON.

ALBERT is the collateral descendant of a prelate who adorned the Church of England, during part of the period intervening between the accession of ELIZABETH and the demise of JAMES the First: and he inherits, in a large measure, the genius, the disposition, and the erudition of his ancestor. In the vernal season of life he manifested that seriousness of mind and steadiness of conduct, which encouraged his parents to educate their son for the ministry: and the wisdom of their designation has been confirmed by the uniform consistency of his life and professional character.

When he assumed the sacred function, he regarded himself as answerable for the souls then committed to his immediate charge: and though oppressed by a sense almost overwhelming of the tremendous responsibility attached to the trust he bore, yet humbly resolved, in reliance upon divine grace, so to *take heed unto himself and to all the flock over which the Holy Ghost had made him overseer*, that when summoned to give an account of his stewardship, he might do it with joy, and not with grief.

ALBERT, however qualified by talent and theological attainment, and ready, when lawfully required, to defend truth, is no controvertist; neither, though an elegant and admired preacher, is he an itinerant ecclesiastic. His character is that of a vigilant and active parish priest, who expects not to edify the Church by debate, nor to fulfil his pastoral engagements by deserting his own flock. In imitation of the illustrious Apostle, he teaches publicly, and from house

to house; *testifying repentance towards God, and faith toward our Lord Jesus Christ*. His spiritual family is not nurtured, merely by a periodical exhortation from the pulpit, but by instruction bestowed daily. Minutely and patiently investigating the moral diseases of his people, he endeavours to administer correspondent remedies, observing that each case requires separate treatment, general symptoms indicating only general distempers. He infers, that public instruction unsupported by personal conference will produce but an uncertain effect: that a minister should endeavour to maintain a pastoral intimacy between himself and his parishioners; watch the rise and progress of religion in such individuals as appear to receive the word "with pure affection;" and warm or encourage, according to those fluctuations of the religious principle which result from its connection with the soul of a fallen creature.

In contemplating the character of ALBERT, we are struck with its *completeness*. He exalts no tenet nor practice by lowering the rest: but embraces with humble and conscientious impartiality, the whole of the everlasting Gospel; pursues each doctrine to its practical consequences, and thus renders conduct, the evidence and illustration of faith. With him, no divine truth terminates in opinion; but influences his understanding and affections, and is realized in his life. He studies the sacred canon with the pure desire of discovering the mind of the Holy Ghost, and interprets whatever he finds there in its practical sense; so that the inspired volume becomes *a lamp unto his feet, and a light unto his paths*. His view of the Religion of Christ, unbiassed by the opinion of men, exposes him, as might be expected, to the injurious insinuations of all who will not content themselves with the simple appellation of Christians:—poor *Lorenzo*

declaims against the Calvinian obliquities of ALBERT, and *Isidore* delivers many an acid harangue against his Arminianism: while the unconscious object of these contradictory censures persists to read, without interpreting the Scriptures by the commentaries either of Calvin or Arminius, neither of whom was *crucified for him*, nor was he *baptized in their name*. He has no time to consume in endless speculation; but with regard to the subjects in dispute, abides by the decision of his Church, which he embraces as substantially and fundamentally scriptural: and any *dogmatism* beyond her decision only compels him to recollect that,

Fools rush in, where angels fear to tread!

He observes, with sorrow, that the very life-blood of Religion is, in these days, shed in the quarrels of its professed friends, who, perhaps, hazard their own spiritual safety, instead of convincing by their conduct a contemptuous world, that they serve a prince whose kingdom is *righteousness, and peace, and joy in the Holy Ghost*. And he thinks, that beings, who must speedily enter an eternal world, would act wisely in improving the fleeting opportunity afforded in this their probationary state, of *working out their own salvation*. On subjects in themselves mysterious and obscurely revealed he will think for himself, and allow to others the same privilege: knowing that the most exalted saint, while invested with the garments of mortality, *sees as in a glass darkly*. He cannot penetrate the darkness surrounding the Almighty's throne; of one thing he is however certain, that *this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners!*

In sketching the professional character of ALBERT, it may not be useless to mention his attention to the externals of religious worship. Well aware that men, and Christian men, are not incorporeal essences; and that when we affect to despise the outside of things, we may imperceptibly learn to undervalue what is within, he pays appropriate regard to certain points, which inferior and slovenly minds might deride as trifles. Rites and ceremonies, abstractedly considered, are confessedly indifferent. *None of these things*, said the

once famous Dr. Henry More, *are bad enough to make men bad; and none of them are good enough to make them good*. Yet as parts of a general system, they have their relative importance. *Let all things*, saith no inferior authority, *be done decently and in order*. Let it not be esteemed too minute to record, that the Church of ALBERT is remarkable for its neatness and cleanliness. It is not, like some of our religious edifices, a damp and noisome vault: neither does it resemble others in theatrical and luxurious accommodations. But ALBERT's attention to the rites of Religion is subservient to something better, to devotion and edification.—He conducts the whole of the service, from the introductory sentences to the final benediction, with that dignified and reverential solemnity which so largely contributes to the beauty of holiness. He reads the Liturgy as one who understands every period of it; and his reverence for that sublime compilation is imparted to the congregation, many of whom utter the responses, as though the language of their lips delivered the sentiments of their hearts. ALBERT also evinces his admiration of the ritual by incorporating its substance with his sermons. In the pulpit he virtually repeats, and by this means illustrates, the petitions offered up in the desk. He enforces the doctrines they involve, opens their meaning, inculcates their spiritual and practical tendency, and by consequent renders his sermons the expositor of the prayers. The preacher never contradicts the reader.

The characteristics of ALBERT's discourses are truth and perspicuity: their style simple and familiar, yet as remote from the coarse and artificial vulgarity of *Isidore*, as from the abstruse rhetoric which distinguishes the *original discourses of Lorenzo*. He renders himself intelligible to a rustic, while he offers no just offence to a scholar; and his unaffected and natural eloquence wins and retains the attention of both. He is the orator who addresses the heart through the medium of the understanding, and interests the affections without biassing the judgment. His mode of delivery combines the authority of an ambassador bearing a royal commission, with the affectionate mildness of a friend. He can command and persuade, alarm and conciliate. There

is that impressive earnestness in his address which bespeaks a solicitude for the success of his message: and a seriousness that indicates a conviction of his subject's incalculable importance.

He preaches, not to amuse, to glitter, or to surprise; but to awaken, to convince, to convert. When *Lorenzo* is in the pulpit, we hear a lethargic lecturer: if *Isidore* preach, we hear *Isidore*: when *ALBERT* speaks, we listen to the Minister of Christ. He remembers the Apostle's declaration to the Corinthians, *We preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus's sake.*

The pulpit declamation of *Isidore* fails not to produce diversion: the preaching of *ALBERT* confers an actual benefit. The one communicates anomalous instruction, and gains abundance of popularity; the other wins affection and gratitude. The admirers of *Isidore* talk and compliment: the flock of *ALBERT* is edified, and indeed admires; but this admiration is evidenced by conduct. It is observable, that the popularity obtained by *Isidore* is of that convenient description which extorts no sacrifices from its bestowers; for we are not to esteem as such a luxurious entertainment, nor any of those eleemosynary gratuities which, when decomposed, are found to be debts discharged by ostentation, and repaid by self-complacency; and which prove that adulation and self-denial are not familiars.

It may be of some importance to state, that *ALBERT*, in selecting his texts, consults exclusively the spiritual improvement of his audience, by adapting them to their peculiar exigencies. *Lorenzo's* texts are generally chosen for him. Those of *Isidore* are selected, because, in turning over the Bible, they happen to strike his imagination. He chuses them rather for himself, than for his people. He does not so much consider what they want, as what they wish. His texts are yet prefixed to his sermons, not to be there explained and applied, but as mottoes to be fancifully dilated, or totally neglected, as it happens. And his whole body of divinity is generally disemboved in every sermon. But *ALBERT's* text is made his sermon's subject. He does not generalize, but carefully unfolds, illustrates, and applies. His discourses are me-

thodically arranged. His interpretations of Scripture are plain and natural. He will not, with *Isidore*, spiritualize historical fact, nor weary himself in anatomizing every member of a parable. He labours to inculcate some leading truth, and while *Isidore* is puzzled about the mystical signification of mere narrative, *ALBERT* is breaking the bread of life to souls, and giving each *his portion in due season.*

On the other hand, he dare not, with the frigid *Lorenzo*, explain away such portions of the sacred writings as intend something beyond the letter: where figurative expressions veil a spiritual meaning. He considers the Gospel to be a spiritual as well as a practical Religion; and himself conscious of hopes and fears, of pleasures and sorrows, relating to a hidden life, he cannot, as *Lorenzo*, ridicule such phrases as *conversion* and *experience*; (both scriptural expressions;) and when required to define these terms, he calls the first, a change of mind issuing in a change of conduct; and the latter, the religious exercise of the affections. *Lorenzo* may mould abstruse dissertations into the form of sermons, and *Isidore* lose himself and his hearers in the mists of metaphor and allegory, confound type with antitype, mistake shadow for substance, and mingle prophecies with their accomplishments; but *ALBERT* speaks as to beings who inherit eternity, insists upon those obvious truths which form the texture of the Bible, and expecting to make no discoveries in Religion, is content to impress established doctrine. He thinks that the scheme of redemption is simple and readily understood by the humble enquirer after truth, involving no subtleties to amuse the sophist, no perplexities to bewilder the unlearned, but that all who ask shall have, those who seek shall find. *The spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely!*

The fundamentals of Religion are the subject matter of his discourses. The ignorance, guilt, and helplessness of man, in his natural state; his recovery in Christ; the operation of divine grace in effecting a spiritual transformation;—these topics ramified and practically illustrated, form the substance of his instruction. And

of his doctrinal system CHRIST is that sun, that vivific principle which communicates light and life to the whole. Him he preaches, and labours to exalt, under those characters which describe him as a Teacher, a Redeemer, and a Lawgiver: as the author and finisher of our faith. What a contrast this to the cold and ineffective scheme of Lorenzo, which forces from the central position which their importance claims, the most sublime truths of the Gospel!

To the ethics of Lorenzo may be opposed ALBERT's estimate of Christian practice. The system upheld by the former does not render the Gospel even a religion of negatives. With all his professed abhorrence of Antinomianism, he observes not the laws of the two tables even literally, witness those irreverent exclamations connived at in his family, which violate the third commandment. Much less do his ideas of moral purity extend to the mind. ALBERT speaks of purity of heart, of a chastised imagination, of thoughts *brought into captivity to the obedience of Christ*, of an internal conflict, of passions subdued. But besides these things he refers to those unseen acts of the soul whereby mysterious intercourse is held with heaven; to *affections set upon things above*; to the exercise of heavenly dispositions. In delineating the Christian character he reminds us, in the language of inspiration, that *if any man be in Christ he is a new creature*.

Lorenzo derides these ideas of the spiritual life as visionary and enthusiastic; forgetting, or wishing to forget, that the Church which he professes to admire, describes her faithful communicants as *one with Christ and Christ with them*, and asserts *the mystical union that is betwixt Christ and his Church*. He is practically a stranger to the principles of ALBERT, and therefore disowns them. He affixes no consistent ideas to such scriptural expressions as are employed to mark out the wide difference existing between the men of this world and the denizens of heaven, between such as *have their portions in this life* and those who are *risen with Christ*, have *the first fruits of the spirit*, assume Christ's yoke, are *meek and lowly of heart*, and *find rest unto their souls*!

We will now visit ALBERT's family. St. Paul insists that a minister must be

one who *ruleth well his own house*, and he intimates that the permission of domestic disorder argues inability to regulate the government of the Church. *For if a man know not how to rule his own house, how shall he take care of the Church of God?* ALBERT endeavours that his own household should exemplify the exhortations delivered to his parishioners: and though he cannot do all he would with his children and servants, he has yet authority to counsel, warn, and punish. He is conscious, that a clergyman's family is *a city set on an hill*; that people have eyes that can see, and ears that can hear; and will be on the watch to observe, whether he who speaks so wisely in public, carry his principles home. He labours to realize Religion in his domestic relations. Isidore may deliver with facility extempore discourses, and Lorenzo pass his days in the gloom of metaphysics, but

—to know

That which before us lies in daily life
Is the prime wisdom: what is more, is
fume,

Or emptiness, or fond impertinence,
And renders us in things that most concern,

Unpractis'd, unprepar'd, and still to seek.

In the regulation of his household ALBERT is neither tyrannical, nor spuriously indulgent: his system, like the British Constitution, is a limited monarchy, limited by good sense and right reason: and his acts of government only border upon severity, when the subject rebels. Lorenzo's family, like our neighbours on the other side of the water, sometimes groans under an absolute autocrat, and sometimes is convulsed by anarchy. Isidore's domestic economy is of the same cast, being a counterpart to his professional habits, variable and slovenly: now he is master: now he is servant: to-day he is imperious: to-morrow he bows to the sovereign majesty of the people.

But the system of ALBERT is uniform. The inmates of his house obey, as he governs, upon principle, and whatever may escape them in an occasional sally of impatience, they are yet constrained to acknowledge and admire the consistency and the impartiality of his administration.

By his wise management every member of his family contributes to the temporal, and indeed the spiritual, prosperity of his parish. EUSE-

BIA (*another Eusebia!*) and her daughters resemble those *devout and honourable women*, the deaconesses of the ancient Church, who piously ministered to the external necessities of the Christian converts. They supply the indigent sick with medicine, visit the forgotten, the infirm, and the aged, superintend the religious education of the young, and are faithful and prudent almoners of ALBERT's benevolence. The consequence is, that the objects of this kindness regard the whole family as interested for their comfort and happiness, and such as are relieved are more ready to receive the spiritual counsel of their pastor. It has, indeed, occurred more than once, that the gratitude of some poor pensioner upon the family's bounty, has finally issued, as far as could be judged by subsequent conduct, in salvation.—ALBERT derives no inconsiderable advantage from the exemplary and active charity of EUSEBIA, in that the insight gained by her into the characters of those to whom her benevolence is extended, affords several practical hints for the regulation of his pastoral visits.

All this has produced its natural effect. But the progress of moral reformation is generally slow and uncertain. Had not ALBERT been encouraged by the habitual recollection of his master's consolatory promise, *Lo, I am with you alway, even unto the end of the world*, he had many times sunk into despondent inaction. But fainting not, he reaped in due season.

Let it not be supposed that success has been progressively favourable. His parish is no spiritual Utopia. The soil may be generally meliorated; and a spot here and there bring forth fruit, an hundred-fold, or sixty-fold, or thirty-fold. In more places the ground is unproductive; or, if the weeds have been rooted up, the moral vegetation is scanty. The parish, during the latter years of ALBERT's predecessor, had been under sequestration, and the sequestrators in supplying it with a clerical deputy had more consulted their own interest than the spiritual health of the flock; so that the present incumbent had to break up the ground and bring it into tillage. Now, (he has laboured long) those who at his first coming were most disposed towards Religion, and observed with decent regularity the forms of godli-

ness, have, in many instances, become influenced by its power: of these indeed there are some who have only *dured for a while*; but the rest have honoured their profession, and appear to be not almost but altogether Christians. In the course of his ministry, it has happened to him as to most other faithful stewards of the divine mysteries: he has been elevated by hope, and disheartened by disappointment. Yet whatever success has attended his exertions, he has practically *renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God*. So that he could adopt the Apostle's conclusion, *If our Gospel be hid, it is hid to them that are lost!*

But it is not intended to pourtray ALBERT as one of those perfect monsters which never existed, save in the imagination of those who dream not what the term perfection imports. He is a man, and a sinner; *by nature the child of wrath even as others, who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity*. The celestial treasure he has in an *earthen vessel*, but the treasure, though in this homely receptacle, shines there with all its native lustre. Lorenzo's vessel too is earthen, but what microscopic eye can discover a treasure within! Isidore's vessel also is formed of the same materials: the treasure may be therein; but the metal is so tarnished, that with difficulty we recognize the imperial effigy, and decypher the legend.

I proceed to state the views these gentlemen respectively entertain of our ecclesiastical establishment.

(To be continued.)

To the Editor of the Christian Observer.

Quicquid delirant reges plectuntur Achivi.

ALTHOUGH your last number produced a reply to your sporting correspondent George, as I had written almost all the following remarks when it came to my hands, and as I think the question might be usefully considered upon more general grounds, I have not hesitated to send you what I had written. This question will interest as large a portion of the community

as any that can come under discussion, and will therefore provide eyes and attention even for arguments such as mine. As for George himself, he seems so confidently to express, and so richly to deserve an opponent, that I would have him find one wherever he turns his steps.

I would premise, that I have no intention of defending the ground which S. F. N. took in the dispute. I am no more contented than George with an argument which condemns the employments of men by proving them indecorous for "*angels**." Would George, however, quarrel with him if he had, in some degree, measured the propriety of field amusements by the appearance they must have in the *sight of angels*. It little assists our argument, that angels could not *practise* them without being no longer angels; but it says much for us, that angels could scarcely *behold* them without disgust. They who light their vision in the blaze of "eyes which are too pure to behold iniquity," are well qualified to appreciate our occupations. It is also more than probable, that to contemplate the lives of the saints upon earth makes a part of the bliss of the saints in heaven. It *must* therefore follow, that he who, in his life, does not give them pleasure is not a saint. It remains, therefore, for George to shew, that they who "rejoice over one sinner that repenteth," could not weep over one clergyman who shoots. Your correspondent, by confessing himself to be a clergyman, (a fact, *alas!* which the tenor of his argument might have led me to suspect) has forced me to consider the question both as it affects the case of the *clergy* and the *laity*. Let me in setting out warn the writer of this paper against a *careless* or *confined* usage of the term "*expediency*." Expediency, in its philosophical meaning, determines the utility of things or measures in distinction from their lawfulness. But utility, as it respects a Christian, has no bounds in the world we inhabit. That end alone must be thought useful by him which, however it affects the interests of time, secures those of eternity. Hume, who was no Christian, confines the term utility to this world: Paley, whose system was only half Christian, in the outset

gives it a wider meaning; but, in the application of his theory, cripples it to the measure of the Scot; and your correspondent, although he would perhaps rather fire away the sheets of either than read them, nevertheless seems to apply the term almost as they have done. May I, however, venture to say, that he who teaches or uses any scheme of morals for which time is long enough, or this world big enough, is likely to injure that cause of virtue he would promote. These remarks may assist us in our future reasoning, and may help us to conclude, that although angels cannot decorously "play at bowls:" although that very beautiful system of demand and supply (which the walk and the shots of your correspondent create) shall henceforth decay: still Juno must cease to point, and Ponto to sett, if Juno and Ponto are to obey the voice of expediency.

I. I begin with establishing a position in opposition to a very favourite, very hackneyed, and much abused maxim of our sportsman, that the corruption of things ought to have little or no weight in our arguments about them. My position is this, that the more easy of corruption any thing may be, and the greater the degree of corruption of which it admits, the worse is that thing, unless the corruption be balanced by reciprocal advantages. As an instance of this—The familiar intrusion into sacred things to assist us with illustrations in argument, (such *e. g.* as furnishing "*angels*" with "*fishing rods*," and making them "*bait with cherries*†,") admits of easy corruption and deep corruption, and therefore men of piety, among whom we hope to include George, will beware how they indulge in it. But to return. We are told that Religion itself admits of corruption. It does, for it necessarily partakes of the pollution of the hands in which it is vested. But then this evil is balanced by its power, if not corrupted, to secure the salvation of souls. Now one of the chief benefits which George specifies as arising from field amusements is, that they *create* in him an appetite and *supply* it. On the other hand, the facility with which they are corrupted is scarcely disputable. We shall hereafter examine some in-

* See a satisfactory elucidation of this point in our last number, p. 602.—Ed.

† Vide paper of George, number for August, p. 473.

stances of this, and shall in part, we think, arrive at the conclusion, that field amusements are so seldom enjoyed without being improperly enjoyed, that at least some of them should not be enjoyed at all. This argument, if just, equally affects the case of the clergy and laity.

2. Sportsmen (if they are such bad sportsmen as to think at all) think themselves justified in their amusements by the right which heaven has committed to man, of supporting his own life by taking away the life of other animals. But if heaven has made these creatures to be killed, it has not made them to be tortured. If one law of God permit us to destroy them, every law forbids us to torture them. George, for instance, we apprehend, is quite at liberty to borrow a quill from any goose which his cook shall, for culinary purposes, have killed, plucked, and spitted, but we should suspect his humanity if, like Diogenes, he were to pluck the living animals. Now it appears to me, that the sportsman does not employ that method of destroying the animal which is the least painful to it, but usurps a privilege of tormenting which God has denied him. The keenest sportsman who ever hung worm to hook, or was in at the death, will not dispute that there are methods of destroying fish and foxes more humane than those which he employs. I question, indeed, whether the butcher of the inquisition ever devised a more sanguinary mode of slaughter than that which is practised by the angler; or will the huntsman dispute the palm with him, who lets his victim live for hours, as it were, under the stroke of death, and slays him only when his fears are exhausted by his fatigue. The most desperate criminals of Russia, during her darkest ages, suffered a death which resembled that of the fish; and some of the early Christians have literally had their "portion with the foxes." It is worthy the attention of anglers and huntsmen that history (which ever speaks the common feelings of mankind) has desecrated that nation as the most savage who practised the one, and that tyrant as the most ferocious who inflicted the other. Nor let it be thought any mitigation of the cruelty of the sportsman that his cruelties are inflicted upon other animals rather than upon man. To

determine this it is by no means necessary for us to prove, that

"The poor beetle, which we tread upon,
In corporal suff'rance feels a pang as great
As when a giant dies."

The onus lies upon our adversaries to prove the contrary. Thus far, however, we may observe, that the difference between men and beasts lies in their intellectual qualities. Taken separately, different animals have different senses more exquisitely wrought than those of men. The nature of this difference, indeed, creates an argument in our favour. Man has that *within* him which is a match for outward sufferings, and smiles in the midst of torture. There are savages who despise pain: there have been saints who provoked it. The animal, on the contrary, has nothing by which to balance pain. Reflection and principle, and the hope of future joy, may blunt it: animal feeling does but furnish it with a sting. Again—Man does not depend upon his senses for his happiness; whereas, in the beast, if the sense be wounded, his happiness is assaulted in the only avenue by which it ever enters.

This argument also, as far as it goes, affects alike the clergy and the laity, but it affects the clergy or layman only who hunts or fishes. Either may, by its permission, and if our reasoning stopped here, continue to pull the trigger with impunity.

3. The guilt of cruelty is softened by its being *unpremeditated*. But, in general, we may say of the sportsman that if he is cruel he is cruel by system. This, the nature of the two amusements we have been discussing would have led us to assert; but there is a cruelty of a more refined species which belongs to one of them, and which is worthy of examination. Nature, who certainly never intended the sons of her favourite island for huntsmen, has accordingly denied them sufficient game for their amusements. But to consult the dictates of nature, when she opposes the gratification of appetite, is no feature in the character of sportsmen; and consequently they employ art to provide the game she has refused them. Almost every estate is burdened by a cover for foxes. One noble duke, quite as renowned in this field as in any other, has placed a retreat of this kind in the centre of cre-

ry one of his numerous estates. If it be said, "these are singular cases:" I answer, "no." Every hunt supposes a reserve. It requires full as much art to maintain a stock of foxes as to kill them off. If the lion, therefore, is to have food, the jackall must purvey to him. If the curate will hunt the sires, the squire's man must nurse and cradle the cubs.

This is the place to say a few words in reply to an argument, which has full as much ingenuity as could be expected from the quarter whence it comes. "Life is happiness," says one of our opponents, "or God is not merciful when he gives it. I am justified therefore in breeding foxes for the purpose of destroying them; since the happiness of their lives must overbalance the misery of their death." To this I answer two things. 1. Although life may of itself be happiness, it may cease to be so if man may destroy it when and how he will. 2. Cruelty is still cruelty, though in our way to it we do an act of kindness, as he is not the less a murderer who cuts the throat of one whom he has fostered and supported. It is not necessary to condemn the sportsman, that we prove him to have rendered the fox as miserable as possible; but that he did not hesitate to cut off the fox's happiness just at that point, where he could advance his own amusement by doing it. It is little to say of him that he is not cruel when it does not suit him, since he is always cruel if it does. This observation affects equally the clergy and laity.

4. Sporting has given birth to, maintains, and (it is said) makes necessary, a system of laws which are irreconcilable with the principles of freedom and equity. I allude to the game laws of this country. We can understand the barbarous policy of our feudal ancestors, who forbade the lower orders to use arms against the game which growled around them; lest, knowing the use of arms, they should mistake for *game* every thing that growled; and should, in consequence, sometimes bring down a Baron instead of a Bear. But the perpetuation, and much more the increased rigour of these laws, in the polished days in which we live, may well be written down among the mysteries of legislation.

It has well been answered to those who enquired; "why is Athens al-

ways represented as so much wiser and braver than other Grecian states;" —that "the historians who write of these times are Athenians." If, in like manner, it be asked, "why the game laws are endured and applauded by the makers of our laws," we answer, "because our senators are sportsmen." We could wish that when the gallantry and piety of the feudal days were destroyed, the rubbish of the system had been swept away with them; and that whilst modern refinement denies to God and to females the distinct services which our ancestors, duly, though enthusiastically, paid them, it had not perpetuated among us the single combat and the game laws. The best argument which the abettors of these laws pretend to employ is their *necessity*, and this argument of course is of no worth till it be proved that sporting is right. The restrictions which these laws impose to prevent men from destroying and feeding upon the game which their own land produces; the vexatious privileges they bestow: the numberless contentions which they engender; the rural tyrants whom they enthrone: one and all of these call upon us to condemn the amusements which (it is said) make them necessary, if *it be true* that they are necessary. This argument affects alike the clergy and layman.

5. This world is not a theatre of pleasure, but of duty: of duty however harmonising with many pleasures and sweetened by them. No amusement, therefore, becomes us which excludes a duty, or which even encroaches upon it. Our time belongs to God, and is to be employed in his service: but such appears to be the infatuation which seizes upon the sportsman, that we find scarcely any one who loves this species of amusements, and in whose power it is to cultivate them, that does not cultivate them even in the opinion of a rational sportsman more than he should. It would scarcely be credited, were we to state the number of hours consumed in this manner by some of the finest minds and most vigorous bodies in the kingdom. It seems to be the only contrivance which could keep some men from doing good in the world. They seem willingly to embrace the lot which is forced upon the Laplander, and by devoting the six colder months of the year to the field, make winter the season of torpor to every

useful and honourable employment. Mr. Gisborne has taught us that the duties of country gentlemen are numerous and important. And if he said nothing, good sense and conscience (whose language, indeed, Mr. Gisborne ever speaks) might teach us that men, by their station in life so important to the state, should not be the weakest and most inefficient members in it. Am I harsh in asserting, that many counties afford us instances of nearly the whole of this class of its population living, for five or six months in the year, as uselessly as their pointers. They differ, indeed, inasmuch as one marks the birds, and the other shoots them: and because, after his sport the one passes some hours in talking about it, and the other in silence and sleep. I would here ask a single question, not whether month after month may be thus consumed by the Christian, but whether *one day* thus employed, will not meet him, arrayed in terrors, at the day of judgment? Is this to run the race, to fight the good fight, to do the work of Religion? Is it only a Pagan that is to sigh when he says, "*perdidi diem*," "I have lost a day?" Does the greater light of the Gospel license a deeper darkness in those who receive it? Is the knowledge that the soul may perish a reason for neglecting it, and Christianity a privilege to be useless?

All these remarks apply with tenfold efficacy to the case of George. Is he the pastor of a parish, and does he "*want an object in his walk*?" Is he then a shepherd without sheep? or is the salvation of souls an insufficient object? I do not hesitate to say, that the duties of a country clergyman, in his walks round his parish, are as important as any, and that his labours in the cottage will be frequently more productive than those in the Church. He has a wedge to drive that needs the reiteration of his blows. Besides, he must soften the heart he would impress, and must prove his desire to benefit the souls of his parishioners, by his attention to their temporal wants. In the cottage also, they may sometimes almost forget he is a priest, and look on him only as a friend; they will feel he does what he *might* leave undone; that he does not put off his opinions with his cassock, and cease to advise when he ceases to be paid for it.

The business of the priest (and in-

deed in this every man is a priest) is not to go in quest of amusement, but to endeavour to find his amusements in his duty, and when the first become as numerous as the last, he need not employ pointers to hunt for more. There are, besides, other pleasures which are innocent and rational, of which we are commanded to partake, and upon which, when we do partake, Religion will not frown. This his Bible will teach George, whilst it will never shew him a Nimrod among the patriarchs, or recal any one to his nets, for amusement, who has become a "fisher of men."

The conclusion from these observations seems to be, that a clergyman *should partake of no field amusement*. The layman also it appears should not fish or hunt: but with some *mitigation, or by an abolition, of those laws by which he procures his amusement*, and some restrictions as to the time employed in it, he may *possibly* be allowed to shoot*. O. C. K.

Oct. 15.

WE do not present to our readers the two following productions, as specimens of poetical excellence. The versification of the one, however, and the sentiments of the other, are so much above what we ordinarily receive from our correspondents, that we are induced to save them from perishing with the blue cover.

RELIGIO LOCI.

As musing slow the sea-beat shore I tread,
While the deep heaves beneath the
tempest's sway,
While all is dark, and on the white wave's
head
The lightning pours a momentary day;

* We think it right to depart from our usual practice, so far as to express our dissent from O. C. K. respecting the possible expediency in certain cases of *shooting for amusement*. If the cruelty of a sport furnish a decisive argument against it in the mind of a Christian, then we can see no reason for exempting the gun from the interdict pronounced on other field sports. Every one who has seen much of shooting must know, that though many birds may be instantly killed by the sportsman, and therefore endure comparatively little pain, yet many are merely wounded, and of these not a few, in a maimed or bleeding state, elude the pursuit of their destroyers. It is needless to point out to a person of O. C. K.'s ingenuity and feeling, the circumstances of torture to which these last especially are exposed.—Ed.

Then through the heavens, methinks,
Eternal Sire!

Thy justice walks, impels the whirl-
wind's breath,
Swells the deep thunder, bars the light-
ning's fire,
And shakes o'er guilty worlds the ba-
lance'd death.

Then in the roarings of the blast I hear
Thy chariot wheels: O! who can hear
and live?
Convicted Nature dreads the vengeance
near,
And Guilt uplifts her hands and cries,
forgive!

But when more tranquil scenes my steps
invite
Where through a fleecy veil the moon-
shine smiles,
Where rapid Derwent gleams with snowy
light,
Or Lomond sleeps amid her wooded
isles:

O, then my ravish'd soul thy mercy sees
Inspiring all beneath, around, above;
A small still voice in ev'ry dying breeze,
A voice divine proclaims, that Thou art
love!

Then stormy shores, and surging waves,
adieu!
And welcome brook, and vale, and
peaceful grove.
But whence this thought? shall Reason's
eagle view,
In none but tranquil scenes trace hea-
venly love?

No: place me where, on Zembla's widow'd
coast,
Dark Winter heaps eternal snows on
high,
And bids his tow'ring battlements of frost
Float on mid seas, and pillar half the
sky:

Or place me on Bahouda's thirsty strand,
Where the parch'd pilgrim longs for
dewy night,
Where whirling pyramids of fiery sand
O'erwhelm the panting Arab in his
flight:

Still heavenly mercy o'er the sullen hours
Shall breathe a charm which all those
hours shall cheer,
Bid storms be still, and amaranthine
flowers
Spring from the ashes of a polar year.

New worlds, new seasons, at her beck
shall rise,
Soft branching groves the sunburnt de-
sert shroud,
A sudden fragrance flow through tropic
skies,
A sudden rainbow blush on ev'ry cloud.
S. O. BUSH.

IN MEMORY OF MY BELOVED MOTHER.

Who hush'd my infant cares to rest?
Who lull'd me on her tender breast,
And when I stirr'd more closely press'd?
My mother.

Who sweetly still'd my wailing cries?
Who pray'd my dawning thoughts might
rise,
Above earth's fleeting vanities?
My mother.

In early youth, who sooth'd my woe?
Who mourn'd when sickness laid me low,
But whisper'd, "Mercy deals the blow?"
My mother.

Who taught my simple heart the way,
In feeble accents first to pray?
Who watch'd my slumbers, cheer'd my
day?
My mother.

Who strove to teach my heart to glow
With gratitude, and melt at woe?
Each selfish feeling to forego?
My mother.

Who liv'd in peace and dy'd in faith;
And blest me with her latest breath?
Who grasp'd my hand and smil'd in death?
My mother.

O! shade of her I held so dear!
Thy lov'd remembrance still I bear
In my sad heart—Thou livest *there.*
My mother.

REVIEW OF NEW PUBLICATIONS.

*Sylloge Confessionum sub Tempus refor-
mandæ Ecclesiæ editarum, videlicet,
Professio Fidei Tridentina; Confes-
sio Helvetica, Augustana, Saxoni-
ca, Belgica. Subjiciuntur Catechis-
mus Heidelbergensis et Canones Sy-*

*nodi Dordrechtanæ. Oxonii e Ty-
pographeo Clarendoniano. 1804.*
*A Collection of Confessions published at
the Time of the Reformation, namely,
The Trent Confession of Faith; the
Helvetic Confession, the Augsburgh,*

the Saxon, and the Belgic. The Heidelberg Catechism, and the Canons of the Synod of Dort, are subjoined. Oxford, Clarendon Press. 1804.

WE are happy to announce to our readers a work of such real importance as the volume before us. The confessions and other writings of the venerable Reformers we have ever been studious to recommend to their notice, as bearing the strongest testimony to the nature of genuine Christianity. It is with pleasure, therefore, that we observe so valuable a publication to proceed at this juncture from the press of the University of Oxford; and we hope that this favourable circumstance may ensure to it an extensive circulation. It appears to us to be likely, under the blessing of God, to promote the interests of true Religion among the clergy, and to them we recommend it, both on that account, and as fully confirming that interpretation of the formularies of our Church, which we have uniformly endeavoured to maintain. As the work is entirely in Latin, we shall, for the benefit of our English readers, give our extracts, which will be numerous, in our own tongue.

The larger portion of this volume (the Helvetic, Augsburg, Saxon, and Belgic Confessions) is taken from a work which is now exceedingly scarce—"Corpus et Syntagma Confessionum Fidei, quæ in diversis Regnis et Nationibus, Ecclesiarum Nomine, fuerunt authenticè editæ, &c." The whole number of confessions in that collection are thirteen, viz. the Helvetic or Swiss, the French, the English, the Scotch, the Belgic or Netherlands, the Polish, the Strasburgh, the Augsburg, the Saxon, the Wittenbergh, the Palatinate, and the Bohemian, and the Consensus of the Churches of Greater and Less Poland and Lithuania. Accordingly the selection which is here given bears but a small proportion to the entire number; and, though the volume might not have admitted of large additions, we cannot but express our regret that the part of Bishop Jewel's valuable Apology, which, together with our thirty-nine articles, appears in the original as the Confession of the English Church, has not been inserted. These are, indeed, universally known;

but the ease of immediate comparison, which cannot be so well accomplished where different volumes are to be consulted, made it desirable that they should have been annexed to these other reformed formularies.

We should now proceed without delay to the review of the body of the work before us, if a preface of considerable length, prefixed by the delegates of the Clarendon Press, did not demand some previous observations.

After an enumeration of the performances which make up their volume, and a few introductory remarks, the writers observe, that "it is one question what Luther, Melancthon, or Calvin privately believed; and another, what they brought forward to be sanctioned by common consent." This is, undoubtedly, the case in a limited sense. It would be unfair, we allow, to apply in the detail whatever may be discovered in their private publications, or even be certainly known concerning their private sentiments, to the public forms which they prepared and sanctioned. But surely the general spirit, tendency, and bearing of all the writings, whether public or private, of men of eminent holiness and integrity must be the same. Surely also, if any obscurity appear to rest on the succinct expressions of a creed with regard to essential truths, an appeal may fairly be made to clearer and more detailed passages in the other works of the persons who framed it. These persons, we admit, may have forborne to express, in a public confession, some of their own private opinions; but it never can be supposed, that they intended to contradict those opinions, or even to omit the assertion of any truth which, in their private writings, they declare to be essential to salvation. Such a supposition would involve them in a charge of very complicated criminality. Observations of the general nature of that which we are considering, ought therefore to be urged and received with great caution, because they will be understood by many to authorise an alarming laxity of interpretation, and will be applied, not to the inferior and indifferent points of Religion only, but to matters of fundamental importance. It is in this way that the prodigious body of evidence, arising from the very valuable and

numerous productions of the Reformers, is first disposed of, and then our public formularies are tortured to a meaning in direct opposition to their plain and obvious sense, and to the acknowledged sentiments of those who composed them.

The preface then proceeds to commend, with much propriety and truth, the moderation of these ancient confessions on the more abstruse and controverted doctrines; and makes some good observations on the danger of an incorrect exhibition of them to the common people, and on the importance of adopting our Lord's "*ἐπεὶ οὐκ ἔστιν ἡμεῖς τὸ χρῆμα*," in cases of difficult explication. A sentiment is then expressed which requires some notice. "We do not consider it to be criminal for wise and learned men to enter upon these subjects, provided they firmly believe what is of undoubted truth; but let those who eagerly take occasion from hence of producing schisms in the Church, who wish these points to be considered as necessary to salvation, and think they ought to be brought forward before every thing else to all kinds of persons, take care lest they fall into an error which is, of its sort, the greatest and most injurious of all others."

In this observation, so far as it is intended to apply to the doctrine of Predestination, we fully concur; but we would venture at the same time to state, that so far as our knowledge extends there are few clergymen of the Church of England who stand in need of the caution. Even with respect to that class of ministers, who are charged with assuming to themselves the title of Evangelical, and to whom the caution may, by many, be supposed to apply, it is well known to all who know them, that a considerable part of them do not understand that doctrine in the sense which would be deemed obnoxious by the delegates of the Clarendon Press. Of the rest, a very large division consider it most scriptural, with Melancthon, to exclude any reference to so deep and mysterious a subject from their popular addresses; and of those who occasionally mention it, the greater part endeavour to obviate any evil which might be supposed to flow from it, by connecting it with practical and holy exhortation. There are unquestionably a few instances to be met with, we cordially

wish they were less frequent, of men who, by their incautious, and we would add, clearly unscriptural, mode of exhibiting from the pulpit the doctrines of Election and Final Perseverance, expose themselves to merited reprehension, and do serious injury to that cause of true Religion which they profess themselves anxious to promote. Nor is the mischief which they produce confined to their own immediate sphere of action: though there, indeed, it may be most visible. The discredit which they reflect on all those excellent and useful persons whom an ignorant and misjudging world links with them, by means of a common appellation of reproach, is a most serious evil, which it behoves all who feel for the wounded interests of vital piety to do their utmost to obviate.

But if the writers of this preface, as it should rather appear, had in view in the above quotation, not only the doctrine of Predestination, but the doctrines of Grace and Justification, (for these also are treated of equally with predestination in the preceding and subsequent parts of the preface,) the affair wears a totally different aspect. The tendency of the sentence will then be to exclude, not only some unessential, and merely speculative, opinions, but the peculiar and distinguishing doctrines of Christianity itself, from any prominent situation in our system of instruction; to bring them forward, if brought forward at all, occasionally only and sparingly; and to enforce them, not as *necessary* to salvation, but as matters of doubtful and uninteresting theory. But how destructive would be the counsel which should make ministers the retailers of cold and formal ethics; and rob Christianity of its glory and support, the justifying righteousness and all-sufficient grace of the Son of God. Surely these are not points of speculation and opinion merely. They are of the very essence of Christianity, which, deprived of them, would be no longer what it is, a holy and divine principle of life and energy in the soul. It is not enough for ministers to aim at reforming the external conduct by the arts of oratory or moral suasion; they must endeavour to save men's souls by exhibiting before them the cross and redemption of Jesus Christ. They are not to consult their

own reason as to the probable influence of doctrines, and to advance or conceal them at pleasure; but are to be determined by the Scriptures, and by the example of an eminent Apostle, to know nothing but Jesus Christ, and him crucified. Surely no one who reads either his Bible or the Formularies of our Church, with attention, will deny that the need of divine grace to change and sanctify our natures, and of the atoning righteousness of Christ to procure our pardon and acceptance, are there represented as essential to salvation, and among the first points to be pressed on all characters without distinction. The doctrine of Justification by Faith in particular has been termed the *articulus stantis aut cadentis Ecclesiæ*. In that opinion we fully concur. To us it appears to be the very life-blood of Religion, the grand turning point in man's salvation, the source of consolation, peace, and holiness, the only genuine root from which, in man's present state, all true obedience must spring. In short, we may fairly reply to this part of the observation before us, in the words of the objection itself, "*volumus quidem hæc necessaria esse ad salutem et omnibus primo in loco propinanda, nec ideo timeamus ne in errorem inciderimus qui præ omnibus ejusdem generis maximus est et nocentissimus?*"

But an insinuation is thrown out that the assertors of the doctrines in question are promoters of schism. That this charge might admit of being fairly and fully substantiated in some individual cases, we are by no means disposed to deny; but we believe that speaking generally, and with few exceptions, the Church of England has no friends more sincere and constant; none who love her doctrines more affectionately, or promote her discipline with greater diligence; none who aim to advance her true interests in every legitimate manner, with more enlightened prudence or better success, than those very clergymen who will be regarded by many as the objects of this censure. With much greater justice, as it appears to us, may those be charged with the schisms which can neither be denied nor concealed, who by the unsoundness of their doctrines, the evident neglect of their duties, and the carelessness and dissipation of their lives, afford the most plausible occasion for defection

from the Communion of the established Church.

A variety of extracts is produced from the different confessions of which the volume consists, for the purpose of confirming the remarks which we have just noticed. Those extracts are, without exception, admirable; but, as it seems to us, they have no bearing on the points which they were introduced to illustrate. We verily believe, that there are very few, if any, of the clergymen who will be considered, we do not say justly, as aimed at by the writers of this preface, who would not cordially embrace every point established by these quotations. Even with respect to those who are fairly entitled to the appellation of Calvinists, no divine of moderate information can be ignorant, that none of them hold the doctrines of grace in such a manner as to regard men as stocks and stones, or to preclude any one exhortation to them as rational beings to repentance, faith, and holy obedience.

We have said enough on these particulars to lead our readers to form their own judgment, in a great measure, on another caution inserted amidst the quotations from the confessions, to guard against "sudden conversion and enthusiastic faith." To this caution, considered in itself, no objection whatever can be made. There are such things, without doubt, as pretences to sudden conversion, and enthusiastic faith; the first is always, in the highest degree, suspicious; and the second, invariably to be condemned. The faithful minister cannot be too careful on these heads, nor keep too scrupulously to the sober standard of the Word of God. But in the circumstances under which we here meet with this admonition, we feel it our duty to guard our readers against applying it in cases where there is no real ground for the application. The thoughtless and irreligious part of mankind, indeed, have ever branded the genuine repentance and faith of the Gospel, with these or similar epithets. With them penitence the most sincere is a proof of mental imbecility, and faith, the real offspring of heaven, of enthusiasm, if not of madness. With them, nothing is sober but unmeaning formality: and where spiritual life begins, their disapprobation or contempt invaria-

bly follows. But let the minister of our Church, who would approve himself to be the servant of God, learn, that in no act of his life does a sinner conduct himself with so much true reason and sobriety, as when he "repents and believes the Gospel," as when "renewed in the spirit of his mind" he is "brought from darkness unto light, and from the power of Satan unto God."

We are compelled to notice, before we quit this preface, a reflection which is cast on the venerable Synod of Dort. The Canons of this Synod are stated to serve as an example to what lengths men, even publicly and solemnly convened, can proceed, when they give their opinion on these matters with minds inflamed by long contention and inveterate hatred. This is so far from being an accurate statement, that we think any person, of ordinary candour, whatever his sentiments on the points under controversy may be, would have been led to bear witness to the evident spirit of piety, holiness, and love, which characterise the performance. Even allowing them to be erroneous, there appears no good ground to accuse them of irritated passions, or bitter enmity. If other considerations were wanting, still we think that the presence of two of our greatest divines, Davenant and Hall, men who were the ornaments and glory of our Church, might have screened them from such imputations, especially when it is considered that the whole English Church was represented in that assembly, at a distance of scarcely fifty years from the confirmation of our articles, and must therefore be the object, in common with the other reformed Churches, of this very unqualified censure*.

The preface concludes with a recommendation, in which we most heartily concur, to compare the public forms of our own Church with these confessions.

* A vindication of the piety, holiness, and extreme caution, of the Synod of Dort, was undertaken by Bishop Hall, at a very advanced age, when he was the only surviving individual of those who had composed it, in opposition to a person of the name of Godwin, who had written of it in disrespectful terms. The paper, which is very strong and interesting, may be found in Fuller's Church History.

The above remarks we are sorry to have had occasion to make; but that portion of our review, which can demand animadversion, being completed, it only remains that we should give some general idea of the contents of this volume.

Of the Confession of the Council of Trent, which stands first in this volume, little need to be observed. It asserts, without any modification, every point of papal error, particularly naming the certainty of traditions, of the sense of the Church in the interpretation of S. S., of the seven sacraments, of transubstantiation, of purgatory, and of the invocation of saints, the veneration of images, and the supremacy of the Pope. This confession is not inserted in the *Corpus Confessionum*.

The first of the Protestant Confessions is the Helvetic, of which the following account, taken from the *Corpus Confessionum*, is given.

"In the year 1536, when it was strongly reported that a general council would soon be summoned, the Consuls and Senate of Basle convened the evangelical states of Switzerland, for the purpose of drawing up, by common consent, a Confession of Faith, to be exhibited when there should be occasion. The Helvetic States, which had for some time before embraced the doctrine of the Gospel, deputed to Basle, for this design, legates of the highest reputation from the order of the Senate, Doctors of Divinity, and the principal Ministers from the Churches of Zurich and Berne. Being convened at Basle, the Doctors, Henry Bullinger, Oswald Myconius, and Simon Grynaeus, were chosen to draw up a form on the subject. Capito and Bucer, divines of Stratzburg, arrived in the meantime at Basle, to request that the confession might be so modelled as to complete that concord between the Churches, of which a considerable hope at that time appeared. The confession was therefore written, with universal consent, in Latin and German, read before the political legates, the votes of each person collected, and having been approved of by all was communicated by the legates to their several magistracies. A convention of the evangelical States of Switzerland being held at Araw the following March, it was reported that the confession had been received by all the Helvetic Churches. It was forwarded hence by Capito and Bucer to Wittenberg, who after some time brought back word that it was by no means displeasing to the Wittenberg Divines. It was approved of also, as the letters of Luther himself to the Swiss testify, in some conventions of Protestant

nobles and states. But as that confession was too concise, it was for the most weighty reasons drawn up more at large in the year 1566, and subscribed by the Ministers of Zurich, Berne, Schaffhausen, St. Galls, the Grisons, Mulhausen, Bienne, and Geneva. The same was approved of by all the Churches of England, Scotland, France, and the Netherlands, and by many of Poland, Hungary, and Germany."

The Confession of Basle, which is joined to it, was published in German only, in the year 1532. It was translated into Latin when it was received by the magistracy of Mulhausen, in the year 1561.

In the Corpus the following sentence is found, which is omitted in the work before us. "These Helvetic confessions are placed first in this part of this Syntagma, because they are the most ancient: for, besides other testimonies, the letter of the Bishop of Constance to the inhabitants of Zurich and their answers, printed in the year 1522, shew how long since the Churches in Switzerland were reformed and constituted by the preaching of the Gospel."

The confession is immediately preceded by a short address to the faithful servants of Christ in Germany and foreign nations, opening the design of the work; then by the imperial edict of Gratian, A. D. 380, concerning the distinction between Heretics and Catholics; and by the Creed of Damasus, who is placed about the same period. The confession itself is ranged under thirty heads: a large portion of them is directed against the corruptions of the Romish Church, which are now less generally interesting; but the remainder is occupied with full and accurate expositions of the great points of salvation.

The first article settles the *authority of Scripture*, its sufficiency for the purposes of religious instruction, and the necessity of its being explained and preached. An observation occurs here, which we will give our readers, in order that they may see how the necessity of the inward teaching of the Holy Spirit was, in those days, taken for granted, and the dangers arising from the abuse of that doctrine guarded against.

"Neither do we think the outward preaching of the word to be unnecessary, because the teaching of true Religion depends on the inward illumination of the spirit."—"For, although no man cometh unto Christ unless he is drawn by our hea-

venly Father, yet we know that God is most willing that his word should be preached even in the most public places. For he who inwardly illuminates by the Holy Spirit, which is bestowed on men, commanded his disciples, 'Go ye into all the world and preach the Gospel to every creature'."

The second article, respecting the *interpretation of Scripture*, rejects the infallible authority of human traditions, of councils, and of the fathers, and acknowledges "that interpretation of Scripture alone to be genuine and orthodox, which is derived from the Scriptures themselves considered according to the genius of the language in which they were written, weighed with reference to circumstances, and explained after the analogy of more numerous and clearer passages, whether similar or different;—which agrees with the rule of faith and love, and promotes most eminently the glory of God, and the salvation of man."

The third article expounds the doctrine of the *Trinity*: the fourth is employed in renouncing the veneration of *Images*: and the fifth in opposing the invocation of *Saints*. The article that follows these, on the *Providence of God*, contains the following vindication of that doctrine. A similar course of reasoning, as the intelligent reader will perceive, has often been employed in the controversy respecting the divine decrees.

"We do not despise as useless the means by which the Providence of God works, but teach that we are to apply ourselves to these, so far as they are commended to us in the Word of God. On which account we highly disapprove of their rash expressions, who say, 'If all things are governed by the Providence of God, our endeavours and desires are certainly useless; it will be enough if we leave all things to be governed by it; nor is there any reason why we should be solicitous about any thing or do any thing.' For although Paul knew that he sailed by the Providence of God, who had said to him, 'You must also bear witness for me at Rome,' and had also promised, 'There shall be no loss of any man's life among you;' yet the same Paul said to the centurion and soldiers, when the seamen were about to escape, 'Unless these abide in the ship, ye cannot be saved.' For God who has destined its proper end to every thing, has also ordained the beginning, and the means by which that end may be arrived at.—Thus it appeared to have happened by mere chance that Saul, seeking his father's asses, met with the prophet Samuel; but the Lord had previously said

to the prophet, 'To-morrow I will send thee a man of the tribe of Benjamin, &c. 1 Sam. ix."

The seventh article having touched on the Creation of the World, of Angels, and of Men; the eighth enters upon the doctrine of *the Fall*.

"Man was at first created by God in his own image, in righteousness, holiness, and truth, good and upright; but by the suggestions of the serpent and his own crime, he fell from goodness and righteousness, and was made subject to sin, death, and various evils."—"By sin we understand that native corruption of man derived or propagated to us all from our first parents, by which we are overwhelmed by depraved desires, averse from good, inclined to every evil, full of all wickedness, distrust, contempt, and hatred of God; and cannot do, nor even think, any good thing of ourselves. So far from it, as we advance in years, we bring forth corrupt fruit worthy of a corrupt tree, by depraved thoughts, words, and actions, committed against the law of God; on which account we are obnoxious by our own deserts to the wrath of God, and subjected to just punishment; and should therefore have been all rejected of God, unless we had been restored by Christ our deliverer. By death therefore we understand, not only that of the body, which we must all undergo on account of our sins, but also eternal punishment due to our sins and corruption." Ephes. ii. and Rom. v.

The article then proceeds to state, that there is original sin in every man, and that all other sins, which arise from that, are properly and truly called sins. It denies the stoical equality of crimes, the shocking doctrine of God being the author of sin, and it dismisses, as curious, the questions which are sometimes incautiously started on this subject. This article forms a comment on the ninth of our Church.

The doctrine of *Free-will* and the power of man is next discussed, corresponding to the tenth article of our Church.

"At the fall, man turned aside to what was evil, and brought upon himself and the whole human race sin and death."—"Since the fall, the understanding is not removed, nor the will taken away, nor is man changed into a stone or trunk; but these powers are so changed and injured, that"—"his understanding is darkened, and his will, from being free, is become enslaved. For he serves sin, not unwillingly, but willingly. With regard to the evil therefore, man does not commit it from any force put upon him either by God or Satan, but of his own accord, hav-

ing in this respect the most free choice."—"But, as to what is good, the understanding of man judges not of itself rightly concerning divine things."—"The unrenewed have no free choice towards good, and no power to perform it."—"In regeneration, the understanding is illuminated by the Holy Spirit to understand the mysteries and the will of God. And the will itself is not only changed by the Spirit, but also furnished with powers spontaneously to will and to effect that which is good."—"The regenerate in the choice and performance of what is good, do not only act passively, but actively. They are moved by God that they themselves may do what they do."

The subject that follows is God's Predestination and the Election of the Saints. The sentiments delivered on this subject are as follows:

"God from eternity predestinated, or chose freely and of his own mere grace, without respect to men, the saints whom he willed to save in Christ, according to that of the Apostle, 'God hath chosen us in him before the foundation of the world'."

Election is then declared to be in Christ and on account of Christ; all curious enquiries are rejected; the awful abuse of the doctrine by impious men is, in the manner of our seventeenth article, guarded against; and men are exhorted to hear and believe the Gospel, considering, beyond all doubt, that they are elected, if they believe and are in Christ.

We pass over several important articles which our limits will not permit us to notice, and come to that which treats of *Repentance and the Conversion of Man*.

"By repentance we understand a change of mind in a sinner produced by the Word of the Gospel and the Holy Spirit, and received by true faith, by which the sinner confesses without delay his natural corruption, and all his sins, of which the Word of God accuses him, and heartily mourns on account of them; and not only deplores and confesses them with ingenuous shame, but even execrates them with indignation, determining assiduously on amendment and the perpetual pursuit of innocence and virtue, in which he may holily exercise himself all the days of his life. And this indeed is true repentance, a sincere conversion to God and all good, and a sedulous turning away from the Devil and every thing evil. But we expressly declare, that this penitence is the sole gift of God, and not the produce of our own strength."

"The true Justification of the Faithful" is the point next brought for-

ward. We shall give the statement entire, as the subject has of late been very much controverted, and, as we consider the view here presented to us, under the sanction of the University of Oxford, as forming a fair and satisfactory comment on the eleventh article of our own Church.

"To justify signifies, with the Apostle in the discussion concerning justification, to remit sins, to absolve from blame and punishment, to receive into favour, and to pronounce righteous. For the Apostle says to the Romans, chap. viii. 'It is God that justifieth; who is he that condemneth?' To justify and to condemn stand in opposition. And in the Acts, the Apostle says, 'Through Christ is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, &c.' We read also in the law and the prophets, Deut. xxv. 'If there be a controversy, &c. they shall justify the righteous and condemn the wicked.' And Isaiah v. 'Woe to them that justify the wicked for reward.' Now it is most certain that we are all by nature sinners and wicked, and convicted of impiety before the tribunal of God, and guilty of death; but that we are justified, *i. e.* absolved from sin and death by God our judge, for the sake of Christ alone, and for no merit or respect of ours. For what can be more plain than the declaration of St. Paul? Rom. iii. 'All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.' For Christ took upon himself and bore away the sins of the world, and made satisfaction to divine justice. God therefore is merciful to our sins for the sake of Christ alone; nor does he impute them unto us, but imputes the righteousness of Christ as ours, *imputat autem justitiam Christi pro nostra*, 2 Cor. v., Rom. iv.; so that we are now, not only cleansed and purged from our sins or holy, but receive also as a gift the righteousness of Christ, are absolved therefore from sin, death, and condemnation, are righteous and heirs of eternal life. Properly speaking, then, God alone justifies us, and justifies us only on account of Christ, not reckoning to us our sins, but imputing to us his righteousness.

"Since, however, we receive this justification, *not by any works, but by faith in the mercy of God and in Christ*, we teach and believe therefore with the Apostle, that a sinner is justified by faith in Christ alone, *not by the law or by any works*. For the Apostle says, Rom. iii. 'We conclude that a man is justified by faith without the deeds of the law.' Also Rom. iv. 2-4.; and again, Eph. ii. 'Ye are saved by grace through faith, &c. not of works, lest any man should boast.' Since faith therefore receives Christ our righteousness and ascribes every thing to the grace of God in Christ, jus-

tification is attributed to it, eminently on account of Christ, and not because it is a work of ours; for 'it is the gift of God.' The Lord shews moreover at large in the 6th John, that we receive Christ by faith, where for believing he puts eating, and for eating believing. For as we receive our food by eating, so we partake of Christ by believing. *We do not therefore ascribe the benefit of justification in part to the grace of God or Christ; in part to ourselves, to our love, or works, or merit; but we entirely ascribe it to the grace of God in Christ by faith.* Beside, our love and works could not please God if they were done by those who were unrighteous; we must accordingly first be righteous before we can love or perform righteous works. We are truly made righteous, as we have stated, by faith in Christ by the mere grace of God, who imputes not unto us our sins, but the righteousness of Christ, and thus accounts faith in Christ to us for righteousness. The Apostle further most clearly derives love from faith, 'The end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned.' 1 Tim. i.

"Wherefore we speak on this subject, not of a feigned faith, of an empty, idle, or dead, but of a living and vivifying faith; which, on account of Christ, who is our life, and who quickens whomsoever he embraces, is itself, and is called, living, and proves itself to be living, by living works. James, therefore, does not in the least contend against this our doctrine, as he speaks of a vain and dead faith which some boasted of, who had not Christ by faith living within them. The same Apostle said that works justify, not contradicting St. Paul (for otherwise he ought to be rejected) but shewing that Abraham declared his living and justifying faith by his works. This all pious persons do, who nevertheless trust in Christ alone, and in none of their works. For the Apostle said again, Gal. ii. 20, 21. "I live, yet not I, &c."

We earnestly intreat Mr. Daubeny, the Anti-jacobin Reviewers, and the British Critic, carefully to peruse the above extract.

The article which follows this interesting discussion, is on "*Faith, good Works, their Reward, and the Merit of Man.*"

"Faith" is said to be "the mere gift of God which he alone of his grace bestows on his elect by the Holy Spirit, when, to whom, and in what proportion he pleases, the means used being the preaching of the Gospel, and the prayer of faith."—"Works really good spring from living faith through the Holy Spirit, and are done by the faithful according to the will or rule of the word of God."—"They should be performed, not that thereby we may merit eternal life, for eternal life, as the Apostle says, is the gift of God; neither for the purpose

of ostentation, which the Lord rejected, Matt. vi.; nor yet for the sake of gain, which he also refused Matt. xxiii.; but for the glory of God, to adorn our vocation, to testify our gratitude to God and for the benefit of our neighbour."—"Works necessarily spring from faith."—"We refer, however, the reward which the Lord bestows, not to the merit of man who receives, but to the goodness or liberality and truth of God who promises and gives; who though he owe nothing to any man, hath promised to grant a reward to his faithful worshippers, and who besides gives them that grace by which they serve him. Therefore, although we teach that a reward is given by God to our good actions, we teach at the same time with St. Austin, that God crowns in us not our merits, but his own gifts."

In the seventeenth article the Church is defined to be "a body of faithful men called or gathered out of the world,—the communion, namely, of all the saints, of those who truly know and rightly worship the true God in Christ the Saviour by his word and Holy Spirit, and who by faith partake of all the blessings freely offered through Christ."—"That we teach to be a true Church in which the signs or marks of a true Church are found, and particularly the legitimate and sincere preaching of the Word of God, as it is delivered to us in the books of the Prophets and Apostles who all lead to Christ."

The character of the sheep of Christ having been described, it is added, that all are not holy and living and true members of the Church who are numbered with her; but many are void of the true illumination of the Spirit, are without faith, and sincerity of mind, and do not persevere unto the end. The true concord of the Church consists in doctrines, and in the true and harmonious preaching of the Gospel of Christ, and in the rites expressly delivered by the Lord.

On the subject of Ecclesiastical Government this confession differs widely, and as it appears to us, erroneously from our own Church. It denies episcopacy to be an order distinct from Presbyters; and maintains that one and an equal power or function is given to all ministers in the Church; some one of them only, for the preservation of order, convoking the assembly, proposing the matters for deliberation, and taking care to prevent confusion.

The three following articles (Art.

19, 20, 21,) are devoted to the exposition of the doctrine of the sacraments, and contain much important matter. We are here cautioned against the supposition that grace, and the things signified, are so connected with the signs and included in them, that whoever externally partakes of the signs, are also partakers, whatever may be their character of the spiritual benefit. In these articles the useful and important rite of confirmation is not only proscribed as a sacrament, but is not even retained as a profitable observance. The twenty-first article, which is confined to the Lord's Supper, may be safely recommended as a sound and scriptural view of the subjects. The remaining articles are not of a nature which requires their being specifically noticed.

We have allotted a larger measure of attention to this confession from its evident importance, and as it may afford, in some measure, an idea of the remainder. We pass on to the second, the Augustan, or Augsburg, confession of faith, which was written by Philip Melancthon at the Diet of the Empire, held at Augsburg, in 1530, and presented at that place to the Emperor Charles V. by some illustrious princes of Germany. The edition given here is that which was published at Wittenberg in the year 1540*. In the "Corpus," the following remark is prefixed to this confession—"The confessions which follow," (viz. the Saxon, the Wittenberg, the Palatinate, the Bohemian, and the Polish,) "are annexed in or-

* The edition of 1530 is the legitimate formulary of the Lutheran Church, and is called *Augustana Confessio invariata*. That of 1540 was altered by Melancthon, and is called *variata*. The alterations, we believe, are not very material; but the Lutherans, so early as the year 1579, when the *Form of Concord* was drawn up, made the distinction. See Eccles. Evang. Libri Symbol, &c. Chr. M. Pfaff. Introd. Cap. iii. § 6, and pp. 10—13, and p. 728. Melancthon's Apology of this Confession (one of the symbolic books of the Lutherans) is contained in the work just referred to. In the preface to the Apology are these remarkable words, "Semper hic meus mos fuit in his controversiis, ut quantum omnino facere nossem, retinerem formam usitatæ doctrinæ, ut facilius aliquando coire in concordia posset. Neque multo secus nunc facio, etsi recte possem longius abducere hujus ætatis homines ab adversariorum opinionibus."

der to explain this confession, which was written without any preparation, (*de improviso scriptam*), as P. Melancthon, who composed it, declares in his Apology." This remark is omitted in the present work, probably because of these explanatory performances the Saxon is the only one now presented to the public.

The confession is divided into two parts; the first contains, in twenty-one articles, the doctrines of the reformed Churches; the latter, in seven, the discussion of papal abuses. In the division which comprehends the Protestant tenets, every important point is in perfect accordance with the confession we have just reviewed, except that the article respecting Predestination and Election is entirely omitted. The great and momentous doctrines of the fall, justification by faith, repentance, free-will, good works, and the grace of God by his Spirit, are described with the same scriptural and enlightened piety. In forcible and accurate statements it is indeed somewhat inferior; but with regard to affecting and experimental views of truth, it appears to be conducted in a happier manner. There is a sacred impression of penitence and holiness upon the work which deeply interests the feelings of the reader, and leads him to think that he is reviewing not so much the dogmas of a confession, as the consolatory address of an affectionate pastor. If there be not so much of system, there seems to be a larger proportion of unaffected piety. The discussions, especially in the second division, are, on this account, diffuse and popular, and express evidently the sentiments of a man who had discovered, that the truths for which he was contending, were essential to the peace and holiness of a Christian. The work, therefore, is of necessity unfavourable for extracts; a few, however, shall be made, for the purpose of enabling our readers to form some judgment of its general doctrines.

On the subject of the fall, Art. 2. it states, "We understand by original sin, *guilt*, by which we are subject from our birth to the wrath of God and eternal death on account of the fall of Adam, and that corruption of human nature itself propagated from Adam. This corruption of nature includes a *want* of righteousness, integrity, or original obedience, and

concupiscence. This defect and concupiscence are things condemned, and are of their own nature deserving of death. This original corruption is truly sin, condemning and causing now also eternal death to those who are not born again by baptism and the Holy Spirit." It remarks, concerning justification, "Although the Gospel requires repentance, yet, that the pardon of sinners may be secure, it teaches that this pardon is bestowed freely, that is, that it does not depend on the condition of our worthiness, nor is given on account of any preceding works, or the dignity of those which follow." On the much disputed topic of free-will we are informed, "The human will has some liberty to perform acts of civil goodness, and to choose things which are the proper subjects of reason, but it has not the power to perform acts spiritually good without the Holy Spirit." Inward motions, as true fear, trust, patience, purity, man cannot exercise, except the Holy Spirit assist and govern his heart. Again—"When we say, we are justified by faith, we do not mean that we are righteous for the worthiness of the virtue itself. But we mean that we obtain remission of sins, and the imputation of righteousness through mercy, for the sake of Christ. But this mercy cannot be received except by faith." The doctrine of good works is particularly well stated. It is first shewn that they are necessary; 2nd. that faith, prayer, love, hope, &c. are principal parts of obedience; 3rd. that by faith we receive the Holy Spirit as our guide and helper for our growth in holy obedience; 4th. that our obedience can only please God, because our persons are justified through Christ; 5th. our obedience can only spring from the assistance of the spirit, true virtues being, beyond all doubt, the gift of God.

(To be continued.)

Observations on Charity Schools, Female Friendly Societies, and other Subjects, connected with the Views of the Ladies' Committee. By CATHERINE CAPPE, York. London, Mawman. 8vo. price 4s. 6d. 1805.

THE close union of interests which subsists between the different departments of society has been acknow-

ledged, even by arbitrary governments, to be a firm support of power, and a popular reason for obedience. An appeal to this principle, with a happy illustration of its nature, quieted one of the most formidable dissensions which ever threatened the existence of republican Rome; and since that triumph of Patrician address, the fable of the body and its members has rendered even the lowest capacity able to comprehend, that the co-operation of all the parts in a state is essential to the welfare of the whole.

But the reciprocal duties of rulers and subjects, thus easily to be deduced, rather regarded defence from injury than improvement of national happiness. To repel an enemy, to destroy his power of aggression, and to spoil his territories, have been the common efforts in which patriotism has been exhausted. Those nations of antiquity, over whose polity classical literature has shed its fascinating lustre, present to the accurate inquirer no vestiges of any attempt to ameliorate the lot of human nature, and mitigate the evils of poverty: he will perceive external grandeur, but internal wretchedness; largesses to excite the peal of acclamation, but no means to bring home comfort to the lowly habitations of the destitute poor. The reason is obvious. To perform actions of benevolence was a duty of imperfect obligation among all the heathens; and neither their philosophers nor their politicians perceived that happiness diffused through the lower ramifications of the state, would return to the head laden with increase. A proud, selfish morality, which regarded the multitude as the necessary tools of ambition and pleasure, and therefore to be courted by interested attentions, repressed the numerous charities of life, and never permitted them to flow towards inferiors, except in the channel of favouritism.

Christianity subverted this system. Comprehending all its disciples under one spiritual government, it closely united them by that brotherly kindness, which was ever prompt to advance the comfort of those who needed protection, assistance, and sympathy. It animated all the moral duties by principles becoming immortal beings. It infused vigour into all the milder virtues which languished in the soil of nature. Like the sun it

shone upon the evil and the good, although its salutary illumination profited not those who determinately preferred darkness to light. It taught, that, as all, in their original state, were equally liable to punishment from an offended God, every temporal comfort was an unmerited blessing; that divine grace alone made the difference between the most depraved and the most holy; and it therefore became both those who were rich in this world's goods, and those who had received some portion of heavenly wisdom, to evince their gratitude by cheerful liberality, and by steady zeal in spreading religious instruction in a world that lieth in wickedness.

Experience has shewn, that however ill Christianity has been understood and practised by the great mass of those who profess to be under its influence, yet, wherever it has taken root, it has produced some fruits worthy of itself. Christianity, indeed, vanishes not in languid wishes; it goads to exertion, it strives to raise the moral tone of society, it lays wait for opportunities of doing good. Even in the worst countries of Christendom, numerous institutions evince a regard to the claims of humanity utterly unknown to pagan times, and demonstrate to the senses of mankind, that the religion of a crucified Saviour, though sullied, alloyed, and debased, is still exalted far above the standard of whatever assumed the name of natural religion, previously to the promulgation of the Gospel. But when this best gift of heaven is known and felt, human life acquires an incalculable importance; while an increased anxiety to secure its well-being, and a constant study to promote the salvation of the soul, must follow. For those, who, in the energetic language of Scripture, "have tasted that the Lord is gracious," partake of "the mind that was in Christ Jesus," and are influenced by his command, his example, his spirit, to shew mercy as liberally as they received it, and to prove their love to God, by its only legitimate test, love to his creatures.

It will hence appear, that the state of religion in any nation may be measured with tolerable accuracy, by the attention which is paid to the wants of the poor, in conjunction with the zeal which is shewn in imparting spiritual instruction to the ignorant. A refer-

ence to the English history will afford a curious illustration of the remark, at the same time that it will prove the influence which Religion possesses over national prosperity, and its powerful tendency to produce internal harmony and general co-operation for the public good. This mode of judging certainly gives an advantage to the present times, and probably with justice; for though such brilliant constellations of divines, as adorned the Church when it was emerging from the Egyptian darkness of Popery, are not now to be seen; yet religious knowledge imparts its genial rays far more extensively, and cheers those lower orders of society, who, in former days, being rarely able to search the Scriptures for themselves, altogether depended on verbal instruction. Patriotism has vied with piety in multiplying the resources of the needy, and in disseminating whatever information may increase economy and comfort in the retreats of poverty. Benevolence has been practised on a wider range, and on steadier principles than heretofore; its nature has been studied, its effects calculated, and its abuses greatly prevented. For, in this instance, desultory exertions, however vigorous they may be, for a short continuance, so far from producing any permanent advantage, seem only born to die, and therefore are quickly recorded by the selfish as the failings of wild philanthropy, to deter others from running a course in which, it has been insinuated, much may be lost and nothing gained. It has been clearly perceived, that all charitable undertakings, which are designed to benefit a future as well as the present generation, must be founded on systematic plans, and reared to excellence by the results of experience. But the efforts of individuals, which are unconnected with any general scheme that extends its influence over a large community, are so little known as rarely to afford any aid to those who are engaged in the same cause; and thus the recurrence and correction of the same errors expend much of the ability that ought to be exerted in obtaining fresh knowledge, and in advancing towards perfection. To remedy this defect, a central institution, which might register all the improvements that had been discovered in managing the different departments of charity, and suggest

beneficial modes of exercising benevolence, became indispensable; and the liberality and wise policy of our times has supplied this want by the formation of a society for bettering the condition and increasing the comforts of the poor. The reports of this body have imparted much valuable information, and rendered an essential service to the nation at large; for it is not possible to augment the happiness of the lower orders of the people, without uniting them closely to their superiors, rendering them good subjects, and attached to the country by which they are cherished with parental care. Still, however desirable it may be to alleviate the pressure of galling poverty in periods of general distress, and to correct the adventitious evil to which those, who depend on their daily labour for their daily bread, are always liable, yet it is of more importance, and a higher instance of charity, to furnish the minds of the children of the poor with christian principles, and to implant industrious habits that may "grow with their growth:" for these, when in full energy, not only close the flood-gates of wretchedness, and open fresh sources of happiness, but prevent the necessity of eleemosynary aid till old age unfits for labour. Schools of reading and of industry therefore have been considered, both by statesmen and christians, as the nurseries, when properly conducted, of religion, virtue, independence, and consequently worthy of protection and support. Much good has resulted from them, and more may be expected, since the Society for bettering the Condition of the Poor, has turned the attention of a committee of ladies, distinguished less by rank than by the union of intelligence with benevolence, to the education and employment of the female poor. The queries which have been proposed by them to obtain from every part of the kingdom all the scattered knowledge relative to the subject, have the rare merit of imparting information while asking it; and the other measures already adopted, particularly that of educating teachers, are so judicious as to presage a harvest that will amply compensate the labour employed.

The appearance of this committee is hailed with congratulations by Mrs. Cappe, who conceiving that "the dearest interests of her sex and her

country are involved in its success," has dedicated to its service the experience acquired during many years superintendence of those branches of charity connected with its institution, and has suggested for its consideration various modes of improving the education, and facilitating the advantageous settlement, of the female poor. Her remarks, which principally relate to the management of endowed and the formation of parochial schools; to the apprenticing of such girls as have been supported by any public institution; and to different kinds of female benefit clubs; evince not only strong feelings of benevolence, but much skill in the art of doing good. The happy result of some new regulations introduced into the Grey-coat School in York, strongly recommended by Mrs. Cappe, gives confidence to her opinions respecting the necessity of revising the old system of government which prevails in many of the schools established by our ancestors. The vigilance indeed of a founder, and the ardour which urges a new scheme towards perfection cannot be entailed on a line of descendants; they remit and cool, and leave an easy entrance for numerous abuses. These may be corrected, in the opinion of this lady, by adopting the following principles: "That the emolument of the master or matron should not arise, in whole or in part, from the board of the children: that they should not have the benefit of their labour: and that the manner in which the children are employed, should not be left to their arrangement and discretion." This distrust certainly obviates some evils of considerable magnitude; for opportunity is so powerful a seducer, that wherever man has been thoroughly studied, it has always been deemed wise to expose him as little as possible to those temptations by which his integrity may be injured. But in arranging plans that relate to the management of a little community, be it a school or a workhouse, it should be a primary object to make as many motives as possible concur to excite right conduct, and to unite duty with self-interest. In proportion as these unavoidably separate, guards should be devised to prevent individual advantage from gaining an ascendancy over general good; and the performance of duty should be enforced with jea-

lous attention. If this be done, oppression will be checked, and the master or matron of a school may be safely and beneficially allowed to derive part of their salary from a certain portion of the earnings of their scholars, as an incentive to the unremitting discharge of their office. Where a motive of this nature is not superseded by religious principle, there will always be some eye-service, and less work will be performed, without knowing how to attach distinct blame, than might fairly be exacted, notwithstanding the most vigilant superintendence of guardians and visitors. To attain the highest point of willing industry, the children also should receive a small advantage from their own labours. The money thus acquired might be rendered the useful means of teaching them the benefit of frugality, and the power of small accumulations; knowledge, in which the poor are generally deficient in their younger years, when it might be most profitable to them.

It may be thought that by altering the second of Mrs. Cappe's principles we shall endanger the last, with which it is impossible to dispense in any well-regulated school. For we are aware that as time is lost in the frequent change of employment, and as some children may possess greater skill in particular occupations than others, it will be the interest of the matron to keep her scholars confined to that department in which they most excel, and thus debar many from acquiring those qualifications which are essentially necessary to their future station. This is, undoubtedly, a very common evil; but is it not common, because it has been avowedly tolerated and even approved by ignorance and short-sighted selfishness? A peremptory regulation, that all the scholars in succession should be employed in any specified work could not be broken without immediate detection; and what is easily detected, may be easily rectified. There may be a slight struggle at the first, but when once the routine of business is distinctly formed, and watched with common attention, any attempt to derange it becomes more hazardous than hopeful.

Concerning the other principle, there will be little difference of opinion among those who know what abuses have arisen from farming the

poor of every description. There may be economy in the practice; for unfortunately mankind are apt to be profuse of that which costs them nothing; but it is safer to endure this evil than to encounter the risk of having children abridged of their necessary food and clothes, of rousing all the train of malignant passions by a keen sense of injury, and of directing their faculties to acquire that by fraud which is withheld by avarice.

These principles then being admitted, the ground is cleared for the seed which is to produce a harvest that will reward the toil of cultivation. But how a consummation so desirable is to be obtained, we are not informed. Mrs. Cappe has told us what ought not to be tolerated, but not what ought to be performed. She indeed wishes the female schools to be under the superintendence of neighbouring ladies, who, it must be presumed, are to form such regulations as they may consider expedient. But it may be proper to enquire, whether ladies in general have sufficiently studied the best means of rendering charity schools, seminaries of religion, good manners, and industry? Whether they have furnished their minds by observation, enquiry, and reflection, with well-founded principles that are applicable to the education, and the subsequent settlement of the female poor? Whether they have ever been conscious of the difficulty, which is often felt by the most expert teachers, of imparting instruction, particularly to children of a lower class, in terms and modes that are level to their capacities? and whether they have endeavoured to conquer this impediment to usefulness, as well as to acquire an ascendancy over the affections of those whom they wish to befriend? Should it be replied, that ladies are not to become school-mistresses, we must be allowed to assert, that if their exertions are merely confined to seeing that the scholars are neat in their persons, hearing that they are attentive to their learning and work, and giving general advice, their object, though not useless, is comparatively unimportant. Ladies must occasionally undertake the trouble of instruction, and see also that it is properly performed, if they really desire girls in charity schools to improve their minds, and obtain religious knowledge. For even mistresses,

who are both able and well-disposed to perform their duty, wearied with repetition of the same employment, fall into a mill-horse round of teaching, which will neither stop for the slow nor advance for the quick, which grinds all abilities into the same mass, and measures all proficiency in learning by capacity of memory. Such an education may drill girls into many useful habits, but is very unlikely to instil into their minds Christian principles; principles which alone can give any security for future good conduct, any stability to virtue; which alone can deprive the evils of life of their sting, and cheer the most forlorn situation with internal peace. Should not then religion in theory and practice be the grand object of instruction? If it be the thing which it is represented, profitable unto all things, and rendering those who are under its guidance ready unto every good work, are not the interests of society directly concerned in removing all impediments to its progress, in opening every channel for its influence, in honouring the instruments of its promotion? Whether this be seen or not, it will be generally admitted that the mild character of the female sex never shines with more benign lustre than when fulfilling the duties of humanity; but what duties of humanity are comparable in extensive utility, in transcendent importance, to that labour of love which is striving to render the poor happy both in this world and the next? To acquire then the power of imparting knowledge that may produce such effects, must surely be worth some exertion and some study. The foolish notion, that every person possessing a little common sense, and a few common attainments, is qualified to become a teacher without any previous preparation, has proved extremely prejudicial to those charity schools which have been under the care of a promiscuous assemblage of supporters. Little benefit has been seen to arise from them, and therefore an inference destructive of all exertion has been drawn, that in every case the product will be nearly the same. Is this the fact? No fair inquirer will assert it. The cause of the failure requires no severe investigation; for where there is not an uniformity of principles, and a similarity of method in teaching, the scholars become

ndifferent and stupid: the instructors often disgusted with their failure, impute blame to every cause but the right one, and spread an evil report of the impenetrable heads and hearts of the children of the poor. Were it once properly understood, that the art of teaching is rarely a native product, but an acquisition of industry, unreasonable expectation would not be raised to be followed by equally unreasonable disappointment, because a few vague addresses, and a little patience exercised in hearing a catechism, brought forth only a scanty measure of external decency. Line upon line, and precept upon precept, as well as great simplicity and variety of illustration, are requisite to make children comprehend Christian doctrines with their consequent duties; but only affectionate earnestness and enlightened zeal can fairly expect to be blessed with seeing those principles take root, which will redound to the glory of God and the benefit of society.

As Mrs. Cappe seems to expect more good from a bare association of ladies, without adverting to their religious opinions, than we think likely to result, except where one heart and one mind are to be found, we have thought it necessary thus explicitly to guard against consequences that might damp the ardour of Christian benevolence, and mar the designs of judicious piety.

With pleasure we come to the consideration of the parochial schools recommended by our author. After justly reprobating the practice of turning young children into all the profligacy of a workhouse, she asks,

"Why might not a part of the buildings of every workhouse be entirely separated from the rest, upon a plan like that of Shrewsbury, and a few others, forming a distinct establishment for the express purpose of receiving such children? I cannot foresee any obstacle, unless it were on the ground of increased expence. But let us inquire how this matter would stand. The habitation, maintenance, and clothing of the children would not cost more in the one case than in the other; and, if during early childhood, they were kept apart from profligacy and vice, and were gradually trained up to habits of industry and order, is it not probable that they would be much less likely hereafter to become burdensome to a parish, and that by their future good conduct they would amply repay it for the first additional ex-

pence of dividing the building; and for the continued expence of the wages of a matron or matrons to superintend and instruct the children? Does it not then appear, that sound policy would dictate, without resting our appeal with the awful sanctions of Religion, that children (and perhaps more especially female children) ought never to be placed amidst scenes of profligacy and vice, such, as in their present state, are our abandoned poor-houses?" (p. 6 and 7.)

Unhappily it must be admitted, that the objection to poor-houses is too just, though we think it urged in a manner rather too general, as all of them are not laden with such iniquities. In large cities and manufacturing towns, indeed, they are the sewers of population, into which no child can enter without pollution, and therefore common humanity cries aloud for the adoption of such a scheme as this which is here proposed, that a multitude of unfortunate little beings may be rescued from the abodes of sin and death. But the case is better in many other places, and even the advantages of this benevolent scheme are not uncommonly enjoyed without the effort of reformation. The large poor-houses in the country frequently contain schools in which the younger children are taught to read, knit, and sew, by some of the paupers who may be best qualified for the charge; the school-room is necessarily separated from the place of common business, and consequently no inconvenience is experienced during the hours of teaching, from the immoral language and conduct of the profligate. This little seminary is commonly superintended by the conscientious and active clergy, who consider it a happy medium of training up in the nurture and admonition of the Lord, the offspring of the most ignorant and worthless poor. As a more general provision for the religious instruction of all the younger part of the house, who are engaged in labour during six days of the week, in several instances, there has been annexed a Sunday school, which may not only keep up the remembrance of what has formerly been learnt, but render the knowledge of divine truth progressive. This improvement of a poor-house education is recommended by the ease and cheapness with which it may be made, should the other fail; it hardly requires any support but the active encouragement

of the clergy. But Mrs. Cappe pursues the subject in the following remarks:

"We will suppose then, that this important improvement will hereafter be generally adopted, and that by this means a proper situation will be provided for children who have devolved upon a parish. The buildings thus appropriated, must then be considered as so many charity schools, although supported by parish rates; but, by way of distinction from those which have been founded by the kindness and generosity of private individuals, they might be denominated *public* charity schools. A line of separation between them ought always to be observed, for the following reasons; that the former were designed by their founders, to procure for their little inmates greater advantages than a mere parish education could be expected to supply; and also, that whereas the public charity schools must all of them be on a similar footing, it would be very desirable, on the contrary, that the others should be divided into classes." (p. 14.)

If these schools are open for the reception of the children of parents, who do not receive parochial support as well as of those who do, two inconveniences of opposite natures may arise from them: either the honest spirit of independence (the best support of persevering industry) that disdains to ask assistance from a parish, except in extreme necessity, may be insensibly broken, and the acceptance of one favour soon lead the way to a petition for another; or what is more probable, prejudices, grounded on the notion of children being degraded by receiving a parish education, may render these institutions of no use beyond the walls of the poor-house. Experience warrants this anticipation; for many Sunday schools have been entirely ruined, merely because a few children from the poor-house were admitted into them. Pride is confined to no class in society; but it is often the most unbending among the lowest of mankind. Great care, therefore, will be requisite in forming any plan in which so many different interests are concerned, and so many powerful prejudices are involved.

Mrs. Cappe has left this part of her subject without entering into any details, and without even explaining whether she wished day scholars to be admitted into these seminaries. But as, in another part of her work,

she has displayed, in their full proportion, the advantages of bringing up children under the paternal roof, be it ever so humble, where all the tender ties of relationship may be preserved unbroken, and the changeful scenes of exertion and enjoyment, of trial and repose, may habituate young persons to the warfare of the world, we infer that she did not intend that all who were admitted into these schools should be maintained at the expence of the parish, though resigned to its disposal after the period of their education was terminated. Here, however, she enters a strong protest against the practice of apprenticing these young females for their labour, and contends that it is productive of the most baneful effects on their moral principles, injurious to every generous feeling of their nature, and destructive of their happiness. To support her reasons, and to give effect to her conclusion, that such apprenticeships should be immediately abolished, she has marshalled in horrible array a line of cases of the most atrocious cruelty which has been exercised on these hapless girls. If such consequences cannot fairly be attributed to the system, yet it must be radically wrong when a very large part of those who have been under its operation, become women of infamous morals. And what more favourable result could be expected from this bondage on both sides; especially when it is considered, as this author properly observes, what kind of persons are chiefly induced to apply for such apprentices: lodging-house and ale-house keepers, and the lowest manufacturers, are generally miserable guardians of female virtue and comfort. If the desire of gain, and the love of undue authority, be the motives which actuate them in the application for these servants, the consequences of disappointment from sickness or any other cause, on the one hand, or of the abuse of power thus obtained, whether in facilitating seduction or gratifying the malignant passions, on the other, must be abhorrent to the feelings of humanity. It is in vain to assert, that redress may be procured by the sufferer; for if she have fallen into the hands of persons so depraved as to rob her of happiness, it is a light thing to take away her character and render her

evidence suspicious. But as we wish our readers to consider the subject with attention, we will not abridge this lady's arguments, but request them to consult her ninth chapter, in which they will discover much to satisfy their judgment and gratify their benevolence. We think they will agree with us in considering the question decided, when they know that the girls of the Grey-coat School in York, "generally turned out profligate, and frequently perished miserably," under the plan of apprenticing them; whereas, since that plan has been abolished they have, with very few exceptions, been distinguished for orderly, decent, and virtuous conduct. The arrangement which Mrs. Cappe has suggested, as most likely to prepare girls educated in charitable institutions for different kinds of service, seems well calculated to attain those qualifications which are most desirable in servants, and, therefore, if it were adopted, there would be no reason to fear that these young women could long remain in want of proper situations. The plan of educating nursery maids we consider very judicious, and well worthy the consideration of the guardians of the Foundling Hospital. But as we have extended this article far beyond our first intention, we must not enlarge on the subject, though peculiarly interesting to every mother who wishes her offspring to remain unpolluted by vulgar language, paltry cunning, and anile superstition.

The same cause, want of room, obliges us to be very brief in considering our author's remarks on female benefit clubs, although we deem them a very valuable part of the work. Mrs. Cappe has clearly understood, that inaccurate calculation has been the mortal taint which has destroyed more of these societies, than the suicidal practice of passing sentence on the collective body to divide its spoils among the members. The latter evil, so generally agreeable to undisciplined minds, may be prevented by the firmness of the honorary members, where no advantage can be taken of the act of parliament; but the former often lurks in sounsuspicious a form as to escape detection even by very intelligent persons, till it begins its ruinous operations. This commonly happens at the end of fifteen or twenty years, and in ten more the club hav-

ing halted through a series of temporary expedients, dies exhausted. When so much mischief has originated from this cause, it is unpardonable folly not to have recourse to scientific, or to what is even better, professional men engaged in the business of assurance, for calculations applicable to the particular kind of society which is intended to be formed. For to consult tables of annuities is not sufficient, as they rarely include all the circumstances which may materially affect the result of a complex calculation. Apparently small deviations, from general principles, will often effect great alterations; particularly when an allowance to members happens to vary with events that cannot occur according to any rule to be found in the doctrine of chances. We will give an instance. Several societies, wishing to prevent the distress which their members, who had large families, might experience from a time of scarcity, made a rule that when the gallon loaf of wheaten bread should rise above a given price, (we will assume sixteen-pence), the difference between this standard price and the real one should be made good, to all who had four children and upwards, from the club-box, allowing a gallon loaf weekly for each in family as the rate of consumption. The consequence is sufficiently obvious. Two years of scarcity, at short intervals from each other, and a permanent increase in the price of bread, have obliged these societies to rescind this impolitic rule, and to begin their course anew, the old funds having been entirely ruined. It would not be difficult to enumerate many other mistakes equally injurious; but as it is a pleasanter task to recommend what is right than to expose what is wrong, we shall request our readers, who are interested in these matters, carefully to peruse Mrs. Cappe's Observations, in which they will find much useful detail, just principles, and many satisfactory examples of flourishing female benefit clubs to illustrate them.

On the whole, we cannot dismiss this work without expressing the general satisfaction which its philanthropic and vigorous spirit has afforded us. With the ardour of youth it combines the experience of age; it appeals to the heart, but does not neg-

lect to convince the judgment, and throughout it leaves this impression of the writer, that

Her own example strengthens all her laws,
And is herself the character she draws.

We sincerely hope she will stimulate her sex to deeds of active benevolence, and essentially promote the meritorious designs of the Ladies' Committee. We are little disposed to remark minor defects, especially as it appears that these observations, for reasons very satisfactory, were composed in haste. Had Mrs. Cappe been less hurried, her arrangement would probably have been better, and some repetitions omitted; but we are ready to admit the same plea for her book which Pascal urges for a long letter, that she had not time to make it shorter.

Four Letters to the Editor of the Christian Observer, being a Reply to that Author's occasional Strictures on the True Churchmen ascertained, in his candid Examination of Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, with incidental Remarks on Dr. Kipling, Mr. Daubeny, the Reviewers, &c. By JOHN OVERTON, A. M. Rector of St. Margaret and St. Crux, York. Mawman, London. 1805. Price 3s. pp. 106.

We have no doubt that it will surprise such of our readers as are strangers to the feelings peculiar to authors, to find that Mr. Overton should have thought himself called upon to publish one hundred and six closely printed pages, with the view of vindicating his work from the strictures of the *Christian Observer*. Of this proceeding, we agree with Mr. Overton, that we have no right to complain. Any author, who conceives himself injured by our remarks, may fairly endeavour to obviate their effect with the public, provided he violate none of the acknowledged rules of literary combat: and even if, on such an occasion, he should be led to manifest some degree of irritation, still a reviewer should feel it to be his duty to treat the fault with indulgence.

The pamphlet before us possesses many characteristic marks of Mr. O.'s vigour and acuteness, but yet it seems

to us, at least as far as regards the *Christian Observer*, to labour under one general defect: it proceeds, for the most part, as we conceive, on mistake and misapprehension. Of this we shall give a few examples.

In our Volume for 1802, we reviewed Mr. Overton's "True Churchmen ascertained;" and in that for 1804, we reviewed Mr. Daubeny's "Vindiciæ," &c. In endeavouring to fix upon us the charge of inconsistency, Mr. Overton considers these two pieces of criticism as one and the same article; and he has intertwined his allusions to them, and his quotations from them, in such a way that they are hardly separable. One instance of this will suffice. Mr. Overton blames us for lamenting "that the general aspect of his work is not conciliatory, and at the same time affirming, that in general he is highly distinguished by his candour, moderation, and impartiality." (p. 90.) One who reads this passage would naturally conclude that these seemingly contradictory remarks had been made at the same time; whereas on travelling back through forty or fifty pages of the pamphlet, we at length discover that the latter clause of the quotation was written in May 1802, and the former, with which it is contrasted, in November 1804. We hope, however, that it is no great impeachment of the consistency of a reviewer, if, at the end of thirty months, the subject having in the interval been much canvassed, and the adverse party having been heard, his early opinions should have been, in some degree, modified. It likewise deserves to be remarked, though of this remark we mean not on the present occasion to avail ourselves, that the same degree of minute consistency cannot always be expected in a review, committed, as it necessarily is, to many hands, which may be claimed at the hands of the same individual author. In 1802 also, it was impossible to speak of the effect of Mr. Overton's work but as a matter of probable conjecture: in 1804, it had become a matter of experience and fact. A due attention to these circumstances would have saved Mr. Overton some trouble. For our own part, we must decline pursuing the subject, not having leisure to trace to their source the fragments of sentences which are drawn together from a great distance in order to establish against us

charge of inconsistency. We shall only take the liberty to remark, that we do not admit the validity of Mr. Overton's complaints on this head. In the example already cited, and which appears to us the strongest that Mr. Overton has produced in support of his charge; (he himself characterises it as "adapted neither to improve the author, profit the public, or do credit to the critic," p. 90.); we can see nothing but what is perfectly consistent, and what was even necessary, in order to mark with discrimination the properties of the work we were reviewing. We continue to think that the *sentiments* of that work deserve the general character of being *candid, moderate, and impartial*; but we think, nevertheless, that *its aspect is not conciliatory*. Does Mr. Overton find it difficult to conceive an union of such qualities? If he does, he must have been singularly fortunate in his religious associations. Has he never met with persons in real life, (*we have*), who were distinguished, not only by candour, moderation, and integrity, but by piety and benevolence; whose exterior, nevertheless, was not conciliatory; whose manner, perhaps, was even repulsive. And if he has met with such persons, has he not regretted that men of so much intrinsic worth should wear so ungracious and forbidding an aspect, especially when he has contemplated its effect in diminishing the just weight of their influence and example, and in exciting prejudices against the religion which they profess, and, in many respects, adorn? Has he not even blamed them for their inattention to those scriptural injunctions which require them to "be courteous," to "put on kindness," to "abstain from all appearance of evil," and to take care that "their good be not evil spoken of?" The application of this characteristic sketch to the case of Mr. Overton's work is obvious.

A second mistake into which Mr. Overton seems to have fallen, is that of assuming that the extent of a reviewer's remarks, on any topic discussed by his author, should be proportioned to the space which the author allots to it; and he applies this reasoning to our remarks on Calvinism. "You devote," he says, "six pages to observations and discussions respecting Calvinism, a subject which

at the utmost occupies only thirty-five pages of your author; while from his chapter on Good Works, consisting of one hundred and twelve pages, you furnish an analysis of three pages." (p. 5.) Now, in opposition to this new canon of criticism, we would urge, that it may, and often does, happen that a few pages, perhaps a single paragraph, of a book may require more lengthened observation than the whole work besides. And even in the instance before us, the Calvinism of the Church of England being evidently the debateable ground, —the point which was likely to be affirmed by one part of her members, and as strenuously denied by another, it did appear to us to be our duty to moderate, if possible, between the parties; and this object was not to be effected in a few words.

But, says Mr. Overton, you have made a great stir about my "apparently exclusive Calvinism." It is true we have, and we thought it right to do so, in order to obviate misconception on a point of great importance. But this, Mr. Overton will say, was a work of supererogation, his book being so clear and explicit as to leave no doubt of its real intention in the mind even of the most superficial reader. (p. 23.) In answer to this objection which is urged in various forms in the letters before us, we have only to appeal to the candid recollection of every reader, who may have accompanied us thus far in our critique, whether Mr. Overton's book, on its first appearance, was not generally represented, both by friends and foes, as *a defence of Calvinism*. It was not till we had examined the work with care, that we were undeceived in this respect as to its real nature; and we then felt solicitous that the effects of a misconception, which we saw to be injurious to the interests of real religion, should be obviated. If Mr. Overton should chuse to affirm, as, in fact, he does, that there did not exist the slightest ground for such a misconception, and that therefore it was absurd to combat it, we reply that there is no arguing in a case of this kind against facts. The misconception, whether with or without cause, was prevalent both among friends and enemies, and therefore required to be rectified. We have too much deference for the opinions of those who entertained

this notion, however unfounded it was in reality, to believe that they would have adopted it without some plausible reason; and it appears to us, on a full consideration of the subject, that we have assigned the true one, in attributing it to something unfortunate in the general air and structure of Mr. Overton's Apology.

If Mr. Overton should still object that "this is not a solid, uniform, tangible objection, substantiated by evidence;" we would agree with him: it is the very point which we have laboured to prove: the weight of evidence, *when examined*, is altogether on the other side, and firmly establishes, what we have taken great pains to shew, that the author's object was not the *exclusive* defence of Calvinism, but of all members of the Church of England, by whatever name they may be distinguished, who hold the doctrine of *salvation by grace through faith in a Redeemer evidenced by holiness of heart and life*. The more we have considered the course pursued by us on this point, the greater is our difficulty in comprehending what can have been Mr. O.'s inducement for making so much stir about it. We no where charge him with maintaining *exclusive Calvinism*; on the contrary, we have repeatedly exculpated him from this charge. In no instance is his work charged with *being* Calvinistic, but with appearing to superficial readers so to be from circumstances which might have been obviated without any injury to his cause.

But, says Mr. Overton, the Christian Observer too has been charged with an exclusive attachment to Calvinism. It has, and, to say no more, with as little justice as "the True Churchmen ascertained;" though perhaps in part, from a cause not very dissimilar, namely, a want of caution and circumspection, particularly in the outset of our work. It is our wish to discover and to remedy the errors we may have committed in this or any other instance*.

* Mr. Overton has said a great deal of the use which we have made of his work. We think that he has deceived himself in this respect. Where the sentiments of two individuals accord on any point, and they have both drawn from the same sources, there will often be an undesigned similarity of expression. Of this we shall give one instance. Mr. Overton has as-

A third mistake, into which Mr. Overton has fallen, is that of assuming that a reviewer is not justified in censuring, in an author, any practice of which he himself may happen to have given an example. This is surely a very questionable assumption: for if just, its application will extend to all who would reprove evil in others, and particularly to ministers of the Gospel. Proceeding on this principle, Mr. Overton, p. 51, defends his use of irony and sneer by a very powerful *argumentum ad hominem*:—the Christian Observer himself uses these weapons. Now what would Mr. Overton think of a man who, when reproved by his minister for some fault, should employ a similar mode of defence, and condemn the counsel because his minister may, at some time, have exposed himself to a similar censure? The example of the Christian Observer will not make that right which in itself is wrong: neither ought the fear of such a retort as he has now experienced from Mr. Overton to induce him, when required in his official capacity to deliver an opinion on any moral question, to mould that opinion, not by "the law and the testimony," but according to his own defective practice. We have no wish to deny that, in some instances, Mr. Overton may have the same ground for objecting to our conduct, which we have for objecting to his; and he has selected one which we acknowledge to be directly in point: we mean our ironical representation (Vol. for 1804, p. 757), of Mr. Daubeny's "attempt at punning," in his "*methodisms* of the devil," as a "most ingenious emendation," &c. We sincerely wish that the remark had not appeared in its present form, and we should now be glad to blot it out, if it were in our power. But when Mr. Overton endeavours to justify sarcastic reflections on the living individual, by references which must be

sumed, that we borrowed from his book the expression, "Man's salvation is wholly of grace, but his perdition of himself," and he is so confident of it, that he has used larger letters than usual to mark the coincidence. The expression, however, has been familiar to us since the days of the excellent and admirable Fletcher of Madeley, who had imprinted it so deeply on our minds, that we really did not require the aid of Mr. Overton's book to recall it to our recollection.

felt to be wholly irrelevant, viz. to such papers in the *Christian Observer* as those "On the Advantages which would result from Praying Machines," and, "On the Means of promoting Immorality, Vice, and Irreligion;" or to our ironical review of an anonymous pamphlet, we are encouraged to hope that the instances in which we have deviated from our acknowledged principles on this point are not numerous. It must, moreover, be very obvious to remark, that a periodical work labours, in some respects, under peculiar disadvantages, there being often no time allowed, as in most other works, for careful revision, or for weighing the import of particular phrases. We have certainly, in the hurry of composition, committed things to paper which, had we had an opportunity of revising them after an interval of a few weeks, would have been differently, at least less offensively, expressed.

Another mistake, into which Mr. Overton has fallen, requires only to be clearly exposed, in order to furnish a reply to a great many pages of his letters. He seems to have taken it for granted, (p. 39,) in the most unaccountable way, that no discussion can be introduced into a review which is not intended by way of animadversion on the author reviewed. On this ground, he chuses to consider ALL the remarks which we have made in our volume for 1802, p. 313—318, in the light of strictures on "The True Churchmen ascertained," and as written in *opposition* to the author, p. 41. This is certainly a very erroneous idea. What, for instance, but the morbid jealousy of authorship could have inferred, from the passage in question, an intention, on the part of the reviewer, to charge Mr. Overton's work with supporting "Antinomianism, an exclusive zeal for doctrine, barren faith, unpractical Calvinism, &c.?" (p. 39.) There is not a syllable in our work which any fair and intelligent reader can possibly torture to such a meaning. And here it may be proper to state, that we claim to ourselves a right which is exercised by all our critical brethren, (vid. the *Edinburgh, Critical, Monthly, &c. &c. passim*): we mean a right to make our reviews something more than mere criticisms on an author; to indulge in collateral remark; to dilate on particular topics at pleasure; to

attack a reigning error, or guard against a possible misconception; or even to give something of an essay of our own on the subject of the work reviewed. Mr. Overton, indeed, affirms, p. 40., that it is of no importance what our intentions were in making the reflections in question, as every reader must understand them as aimed against the author. To this we can only reply by a counter affirmation: we cannot easily believe that one intelligent reader, always excepting the author himself and those whom he immediately influences, has so understood them.

But what, Mr. Overton may still say, could have been our particular object in introducing the remarks under consideration? We have already been sufficiently explicit on this point (Vol. for 1802, p. 315, &c.) to satisfy the generality of our readers. But we are very willing, for his sake, to be still more explicit. We well knew that there were in the more southern provinces of England, whatever there might be in York, some individuals who, notwithstanding all that Mr. Overton has written so ably and satisfactorily on the subject of good works, yet flattered themselves that they were treading exactly in the steps of our first reformers, because they agreed with them in their theoretical views of doctrine respecting grace, faith, and good works; although, at the same time, the nature and tendency of their public discourses were exceedingly different, and the effect of them the very reverse of practical. We were unwilling to allow such persons to consider themselves screened from reprehension by the broad shield of Mr. Overton's book, and as it was a case which he did not seem to have had particularly in his eye, we thought it the more necessary to comment upon it*.

Mr. Overton thinks, p. 54, that we

* Mr. Overton seems hurt that we should have extracted a passage from the *Homilies* in confirmation of our reasoning on this point, without acknowledging that the very same passage had been quoted in his book. We can only say in reply, that the circumstance had escaped our recollection. Indeed it seems rather unreasonable in Mr. Overton to expect, that we should remember, as well as he does himself, every one of the innumerable quotations in a work which is chiefly composed of quotations.

ought not to have commended any of the sentiments uttered by Mr. Daubeny, however commendable in themselves, because his conduct was at variance with them. Now here we differ *toto cælo* from Mr. Overton. The inconsistency of Mr. Daubeny's conduct with the sentiments which he utters, cannot vitiate those sentiments, nor in our estimation, whatever it may do in Mr. Overton's, does it even detract from their value: it cannot surely render that censurable when proceeding from Mr. Daubeny's pen, which is in itself excellent; nor that false which before was true. In our critical labours, it has been our uniform purpose, nor are we convinced by Mr. Overton's reasoning that we ought now to abandon it, to proceed on the plan of giving all the credit that the case will fairly admit to those works which, on the whole, we are forced to condemn, and to point out with care the faults of those which, on the whole, we think it our duty to recommend.

Hinc illæ lachrymæ!

We are fully aware of the unpleasantnesses to which a conscientious adherence to this plan must necessarily expose us; but convinced as we are that it is our duty to adhere to it, we shall not easily be induced to deviate from it.

This seems the fittest place to notice that Mr. Overton, in discussing the last mentioned objection, has given an erroneous representation of our critique. "On the whole," he says, "Mr. Daubeny is evidently allowed great credit," by the Christian Observer, "for his *professions* of candour." (p. 55.) Now this is an assertion, which must proceed from mistake, being directly contrary to the fact: for while we have praised some of the sentiments contained in Mr. Daubeny's work, we have affirmed in the same breath, that Mr. Daubeny's own conduct is at variance with them. (See the very pages to which Mr. Overton has referred, in proof of his statement, viz. Vol. for 1804, pp. 422 and 682.) Nor is this the only instance of inaccuracy of which we have to complain in these letters. We are said, p. 18., to have admitted that Mr. Overton "had failed in clearly and unambiguously defining his own views and those of his friends." This admission, however,

was merely hypothetical, (Vol. for 1804, p. 680.), a circumstance which alters its complexion considerably.—We are represented, p. 42., as censuring Mr. Overton for engaging in "offensive operations." Now we do not censure him: we merely state the fact, and decline to give any opinion respecting the expediency of it. Vol. for 1804, p. 683.—Our testimony is adduced, p. 60., to the "good effect" produced by Mr. Overton's publication; whereas, in fact, we only bear witness to the good effect produced by the discussion which his publication had excited, Vol. for 1804, p. 787.—We are blamed, p. 83, for speaking in a *doubting* manner of Mr. Overton's intentions respecting the "royal declaration," although we distinctly give it as our opinion, that "no such inference," as that attributed to him by Mr. D. "can be drawn from Mr. O.'s remarks on the subject." Vol. for 1804, p. 428.—We are charged (p. 42) with insinuating, that Mr. O. had endeavoured to shew that his friends were the only true Churchmen; whereas what we have said amounts only to this, that such expressions as "we are the true Churchmen," (T. C. p. 397.), would wear the *appearance* of his wishing it to be understood, that his friends were the only true Churchmen.—When Mr. Overton censures the Christian Observer for omitting to notice Mr. Daubeny's unfairness in passing over in silence the eighth chapter of *The True Churchmen Ascertained*, he ought to have stated that the defect had been supplied in the "*Candid Examination*," particularly as he professes to have written his letters in reply to that work. (See *Candid Examination*, p. 99*.)

There remains another point on which we are concerned to differ from Mr. Overton; and that is, with respect to the spirit in which religious controversy should be conducted. Mr. Overton professes that it was not

* Nothing has surprised us more in these letters than the severity with which Mr. Overton has animadverted, p. 56., on the insertion of the whole of the title of the work reviewed by us, in the title page of the "*Candid Examination*." We can only say, that a man, who possesses so much ingenuity as to extract materials for his displeasure from such circumstances, is not likely to be soon pleased.

his object to conciliate the writers who had virulently assailed his friends and his doctrines, p. 50.; and he seems to think, p. 47., that a controversialist's temptation is to err on what is called the side of candour. Now we, on the contrary, think that Mr. Overton would have done well to have studied "the things that make for peace:" and we also think, that the common temptation of controversialists being to err, not on the side of candour, but of acrimony, those who assume that character should arm themselves with a double portion of meekness and forbearance. Especially does it become those who are the advocates of evangelical doctrine, to exhibit in the whole of their conduct the humility, long-suffering, and charity, which that doctrine enjoins, and which it is its main end to produce. It is only in this way, as we conceive, that "a reformation of the antagonist's principles," (p. 44.), can be hoped for. And even if such an issue be hopeless, as we presume to have been Mr. Overton's opinion in the present instance, (p. 50.), yet there are strong reasons, independent of the paramount claims of duty, why the Christian controversialist should make it always manifest that he is actuated by a spirit of conciliation and good will towards his opponents. In that case numbers would be disposed to weigh his arguments with candour and impartiality, whose prejudice and disgust would, on the contrary, be excited by asperity of language: for however it may have been provoked, they can at once perceive it to be inconsistent with the cause which it is employed to promote. The class of persons to whom we now allude, we believe to be very numerous, and it seems to be of the very first importance, that no practices should be adopted or encouraged by the advocates of real religion, which, instead of conciliating their regards, are calculated to repel them to a greater distance than before.

"But here Mr. Overton again retorts upon us, (p. 58.), and reminds us that we, with "our milky phraseology and lenient prescriptions," (p. 88.), have succeeded as ill in the work of conciliation as he has. If we have, we feel no disposition to deny that our failure may be in part attributed to the defective manner in which we have carried our principles into prac-

tice. We admit, indeed, that both in Mr. Overton's case and our own, there is much in the very ground which we occupy to give offence: but we feel that this circumstance, instead of being a reason for neglecting the means of conciliation, only furnishes additional motives for arming ourselves with the *mind*, as well as with the *doctrines* of Christ, and for letting our patience, forbearance, moderation, and love, be manifest in the sight of all men. We do not at all agree with Mr. Overton, that a writer would be prevented from exemplifying the *fortiter in re*, by paying an uniform attention to the *suaviter in modo*. Truth and justice require that the errors of an author should be distinctly exposed, and often even treated with severity: but in the courts of literature, as in those of criminal jurisprudence, we apprehend, that the condemnation of the crime is perfectly consistent with tenderness for the criminal. Mr. Overton, indeed, complains, that though we have been unjustly severe towards him, yet we are too lenient towards others, and particularly towards Mr. Daubeny. We should like to know Mr. Daubeny's feelings on this subject. We will venture to say, that they would form a curious contrast to those of Mr. Overton.

We have now noticed every point in these letters which has seemed to us to call for observation. On some points which we have not noticed, as Mr. Overton's *classification* of the objects of his defence, our opinion is in no degree changed. Others are of so minute and verbal a nature, that we really cannot afford the time which it would require to examine them fully. They appear to us so very unimportant, that we should be far more willing to concede them at once to our author, than to take the trouble of following him through his numerous references. And here we cannot help adverting for a moment to the tone of self-confidence which pervades these letters, and which serves to illustrate and confirm some of our former strictures. We think it never can be right for an author, and particularly one who holds the depravity of the human heart, and the weakness and fallibility of the human judgment, to pronounce of himself that he "is invulnerable," (p. 4); that "no system, as he most firmly believes,

does at once so much justice to the letter and to the spirit of our public documents of faith and worship" as his, (p. 28.); that he has no doubt the intelligent reader will pronounce his procedure on this head (p. 29.) to be particularly distinguished by caution, moderation, and truth; that after the fullest consideration for four years, he does not perceive how in any thing his work could have been merited, p. 48., &c. &c. &c. One sees from this how some authors would wish to have their own works reviewed: unmixed, unqualified praise, without a single implication of blame: but it is seldom that the views of authors are so unreservedly expressed on this subject.

We now take our leave of Mr. Overton with sentiments of respect for his talents and labours, but with a deliberate opinion that the temper which he indulges as a writer, is not consistent with our ideas of Christian meekness. Truth requires us to say thus much. We wish to say it without offence. Indeed it has been our study throughout to avoid every expression calculated to give him unnecessary disturbance, and to confine ourselves as much as we possibly could, to a simple exposition of the misconceptions into which he seems to us to have fallen. We ought not, however, to omit stating, before we close, that Mr. O. has spoken of the *Christ. Observer*, whenever that work has not happened to dissent from his estimate of his own productions, in a very flattering manner: and we mention it as an instance of that gentleman's candour, that though he conceives himself to have much just cause of complaint against us, he yet bestows on our work very high praise; praise far beyond our expectations, and we fear beyond our deserts. He thinks very favourably of it in the main; but yet he does not think it faultless. Of this view of our work, although it is evidently too much the result of personal feeling, we are not at all disposed to complain, particularly as it is precisely the estimate which we formed of his work at the first, and to which we still adhere. We agree with him now, as we have always done, that the main positions he has taken are impregnable: they are immoveably fixed on the basis of truth: but yet we differ from him so far as to think, that his work is never-

theless liable to some objections which he would do well to obviate. On this subject, however, our sentiments are already before the public, and need not to be here repeated. Our readers are at liberty to satisfy themselves of their justice, by reviewing the whole of the controversy.

The work before us, in addition to the strictures on the *Christian Observer*, contains many valuable incidental remarks on the works of Mr. O.'s other opponents; though we think they would have lost none of their force by losing part of their harshness. Our limits will not permit us to dwell on this part of the letters, which undoubtedly deserves the candid perusal of all concerned. The inconsistency of the *British Critic* (p. 34.), and the awkward confessions of Dr. Kipling (p. 33.), are ably exposed.

A Sermon preached on Occasion of the late Naval Victory, in the Parish Church of Wellington, Salop, Nov. 10, 1805. By the Rev. JOHN EYTON. Wellington, Houlston and Son; London, Crosby and Co., and Robinson. 8vo. pp. 30. price 1s. fine paper, 1s. 6d.

HAD this sermon reached us twenty four hours later, it would have been out of our power to introduce it to the knowledge of our readers till another month had elapsed. A short note which is prefixed to it determined us not to incur that delay, although our limits are so contracted as to allow us to do little more than announce its publication. The note is as follows—"Whatever profits may arise from the sale of this sermon will be applied to the benefit of the widows and orphans of the brave seamen who have fallen in the late engagement." Such a preface is certainly calculated to ensure lenity from the most rigid critic. But, in truth, the sermon stands in no need of extrinsic recommendation. It is impossible to read it without feelings of very high respect for its author, whose piety and patriotism are conspicuous in every page. He has managed his subject with judgment. As we read we feel our minds at one time incited to gratitude, at another humbled by the view of our sinfulness; at one

time expanded by joyful exultation, at another melted by sympathy for those whose grief for a son or a husband, snatched from them in the hour of victory, makes them insensible to a nation's joy. The sentiments are throughout sound and scriptural; and are expressed with force, but yet with a simplicity creditable to the author's taste. We regret that we cannot afford to give a single extract from the sermon: but we recommend it to all our readers, as containing views which are both seasonable and impressive. We shall endeavour to make some farther use of it in the political part of the present number.

Should this sermon, as we have no doubt it will, reach a second edition, we would advise the author to alter an expression near the bottom of the

tenth page, which ill accords with the rest of the discourse.

A Sermon on the Religious Advantages afforded by the Church of England to the Members of her Communion, preached at St. Mary-le-Bow, on St Mark's Day, April 5th, 1805, in Conformity with the Will of the late Mr. John Hutchins. By the Rev. THOMAS WHITE, A. M. of Queen's College, Oxford, and Minister of Welbeck Chapel, St. Mary-le-Bone. London, Hatchard. 1805. pp. 22.

A SENSIBLE and pious discourse, well suited to the occasion on which it was preached, and adapted to convey a just impression of the excellencies of our truly evangelical liturgy.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *Disquisitions concerning Pestilential and Epidemic Diseases*, with a View to obtain valid Principles whereon to found a Civil Constitution of Medical Police for Ireland; by Dr. PATTERSON, of Londonderry.—*Bibliotheca Sacra*, or a Dictionary of the Holy Scriptures, explaining the various Terms, Doctrines, Histories, Characters, Ordinances, Institutions, Laws, Precepts, and Figures, in the Sacred Oracles; to be illustrated with a complete Set of entirely new Maps; in Nine Parts, making 2 vols. 8vo.

In the press, Mr. CUMMING's revised edition of *Feltham's Resolves*.—A new edition, in 1 vol. 8vo., of the Bp. of LLANDAFF's *Apology for Christianity*, and *Apology for the Bible*, with *Two Sermons in Defence of Revealed Religion*.—*Travels in Germany*; by J. G. LEMAISTRE, Esq., Author of a rough Sketch of Modern Paris; in 3 vols. 8vo.—*The Miniature*, being a Collection of Essays upon the Plan of the "Microcosm;" by Gentlemen at Eton College; Second Edition, with Additions and Corrections; in 2 vols. foolscap 8vo.—*A complete Dictionary of Chemistry and Mineralogy*; with their Application to Arts and Manufactures, and including all the most recent Discoveries and Improvements; by A. and C. R. AIKIN; in 2 vols. 4to., closely printed, and illustrated by Engravings of Apparatus, &c.—*Parochial Discourses, for the Instruction of the Common People, on the Advent of Christ*; in 1 vol. 8vo.; by the Rev. W. H. REYNELL.—*The Asiatic Annual Register for*

1804.—*Bampton Lectures*, containing a View of the Evidences of Christianity, at the close of what has been called, The Age of Reason; by the Rev. Mr. NARES.

The Rev. Dr. GREGORY proposes to publish in Twelve Parts, price 9s. each, making 2 vols., in 4to., *A new and comprehensive Dictionary of Arts and Sciences*, to be completed within the year.

Dr. MONTUCCI, of London, has received from Rome, a *Collection of 1200 Chinese Volumes*, which are now open to public inspection.

The BRITISH MUSEUM has recently acquired the fine *Collection of English Bibles*, late in the possession of Dr. COMBE. It is the most complete Collection of the kind now extant.

A most valuable Collection of Oriental MSS., the property of Major OUSELY, was brought home by the last ships from Bengal. The Arabic, Persian, and Sanscrit books amount to nearly 15,000 volumes. There are also large Collections of Natural History and Mineralogy, and numerous Botanical Paintings executed in the most accurate manner. The quantity of Curiosities and Monuments is large; there are several immense port-folios, containing Mythological Paintings of great Antiquity, splendidly illuminated, collected from all parts of Hindostan, Tibet, Tartary, China, Birmah, Ceylon, &c. To these are added, many Idols, of stone, metal, wood, and other materials; a cabinet of the most rare Medals, Gems, and other Antiques; a complete series of the

coins struck by Mahometan princes, since the reign of Timour; and specimens of the armour, horse-furniture, and weapons used in Persia, Hindoostan, and other eastern countries; drawings of views in different parts of India; various musical instruments, with several hundred tunes set to music by Major Ousely from the voices of Persian, Castilian, and Indian singers. His situation, as aid-de-camp to the Nabob of Oude, gave him great advantages for procuring such commodities; and his acquisitions, added to those of his brother, Sir William Ousely, who already possesses 800 Arabic, Persian, and Turkish MSS., will form the most splendid collection of the kind that is yet possessed in Europe.

The Literary and Philosophical Society of Newcastle upon Tyne has published, in its twelfth yearly report, a resolution, which, if adopted by other institutions, might be productive of much mutual advantage. The following is the resolution alluded to:—"That the subscribers to the public library at North Shields (and those to the other similar institutions, which shall afford an equal accommodation to the members of the Newcastle Society,) shall be admitted to the rooms without introduction, on producing to the librarian a certificate of their being members of such institutions."

An act of parliament was obtained during the last session, for powers to make underneath the Thames a tunnel for foot-passengers and another for carriages. The smaller one will cross from Rotherhithe, and open on the other side, a little to the west of the London Docks; the larger, at or near the old horse-ferry at Limehouse and Rotherhithe. Measures are taken for immediately entering on the execution of the plan, under the direction of able engineers, who entertain no doubt of its practicability.

The ancient Hospital of Bethlem will shortly be no more. Its site will go towards the formation of a superb place, which, it is said, will, from its form, be denominated the London Amphitheatre, and will become the residence of the opulent Merchants and Citizens of London. It is proposed to build a new Hospital on a spot of ground a little to the south of Islington Workhouse, in an extremely airy situation.

The Treasurers and Medical Gentlemen of the original Vaccine Institution, Broad Street, Golden Square, have published a certificate of the interesting evidence laid before them by Mr. Benjamin Jesty, of Downstray in the Isle of Purbeck, relative to himself and his family. From this evidence it appears, that Mr. Jesty was induced, so early as the year 1774, to vaccinate his wife and his sons, who were thereby rendered unsuceptible of the small-pox; as appears from the exposure of all the three parties to that disease frequently dur-

ing the course of 31 years, and from the inoculation of the two sons for the small-pox 15 years ago. Mr. Robert Jesty, one of the sons, again recently submitted publicly in town to inoculation for the small-pox, in the most rigorous manner, and after the most efficacious mode, without being infected. Mr. Jesty himself, who is now seventy years of age, and the whole family, are in remarkably vigorous health. Mr. Jesty was led to undertake the then singular practice of vaccination, to counteract the small-pox at that time prevalent in his neighbourhood, from knowing the common opinion of the country, ever since he was a boy, that persons who had gone through the cow-pox naturally, that is, by taking it from the cows, were unsuceptible of the small-pox; by himself being incapable of taking the small-pox, having gone through the cow-pox many years before; from having personally known many individuals, who, after the cow-pox, could not have the small-pox excited; from believing that the cow-pox was an infection free from danger; and from his opinion, that, by the cow-pox inoculation, he should avoid engrafting various diseases on the human constitution.

FRANCE.

Mr. LARTIGUE, of the depot of marine, has executed a *Map of America in relief*; which represents the mountains, islands, seas, &c. in such a manner, that a blind person might be made to comprehend it.

M. PIZON has lately communicated to the National Institute a *Memoir on the Temperature of the Sea*; an interesting subject, which has engaged the attention of many philosophical observers. His general facts are, 1. The mean temperature of the sea is commonly higher than that of the air. 2. It is higher the nearer to the continents and large islands. 3. At a distance from the shores, in deep seas, the water is colder below than at its surface; and the more cold, the greater the depth. All observation seems to show, that in the abysses of the ocean, as well as on the summits of mountains, even under the equator, perpetual frost prevails. 4. A similar cold is observed in extensive lakes, and even within the earth at great depths, but it appears to be less sudden. 5. These results concur in proving that the temperature within the earth is not every where the same, as has been long supposed.

An able report has been recently made to the institute by the physical and mathematical class, in answer to the question, whether those manufactories, from which a disagreeable smell arises, may prove injurious to health; and was read in the sitting of January last by Messrs. GUYTON-MORVEAU, and CHAPTAL.

The conclusions drawn, are, 1st. That catgut manufactories, laystall's, steeping of hemp, and every establishment in which

animal or vegetable matters are heaped together to putrefy, in large quantities, are injurious to health, and ought to be remote from towns and every dwelling-house. 2dly. That manufactories where disagreeable smells are occasioned through the action of fire, as in the making of acids, Prussian blue, and sal-ammoniac, are dangerous to the neighbours only from want of due precautions; and that the care of magistrates should extend only to an active and enlightened superintendence, having for its objects the improvement of their processes, and of the management of the fire, and the maintenance of cleanliness. 3dly. That it would be worthy a good and wise government, to make regulations prohibiting the future establishment of any manufacture, the vicinity of which is attended with any essential inconvenience or danger, in town or near dwelling-houses, without special authority: in this class may be comprised the manufactories of poudrette, leather, and starch; foundries, melting-houses for tallow, slaughter-houses, rag-warehouses, manufactories of Prussian blue, varnish, glue, and sal-ammoniac, potteries, &c. These conclusions were adopted by the institute, and addressed to the government.

GERMANY.

Mr. CRASS, of Bremen, is engaged in compiling a *Critical Grammatical Dictionary of the German and English Languages*; the leading object of which is, to define and elucidate, by examples, the various acceptations of all the words extant in the two languages, respectively, so as to be a guide for the choice of proper idioms, in translating from either language.

The catalogue of works in German, and in Latin, printed in Germany, at Leipzig Easter fair, considerably exceeds that of last year; the difference being no less than 1092. The total number of works printed in those languages, comprized in the catalogue, is 3,157; that of works in foreign languages, 313; making a total of 4,100. The number of booksellers who furnished articles for this fair, amounts to 330, of whom there are very few who have not published at least one or two new works.

A new and much improved edition of *Bruckmann's Geography* will shortly be published.

M. EICHMAN, well known among the German literati, has published a *History of Literature from its origin to the present time*, a translation of which is preparing in London.

By a ten year's comparison of the bills of mortality of Vienna, the number of deaths on an average amounts to 14,600, and among them 835 children fell victims to the small-pox every year. But since the introduction of the vaccine, no more than 161 children died of the small-pox in 1801; in 1802, only 60; in 1803, 37; and

in 1804, but two children, and of these one belonged to foreign travelling parents.

PRUSSIA.

A Polish clock-maker, named MASLOUSKY, exhibited at Berlin, some months since, a new musical instrument of his invention, which he calls *Koelison*. It consists of a sound-board, on which the usual system of wires of the piano-forte is fixed. Between these wires are small wooden cylinders, which, being put into motion, communicate their vibrations to the wires. The tones are said to be so soft and enchanting, that the Harmonica cannot equal them: the forte and piano are given in every imaginable gradation, and the whole effect was no less surprising than unexpected. *Nicholson's Journal*, vol. xii. p. 143.

ITALY.

The excavations which have commenced at Pompeii, have been attended with great success. An ancient edifice was discovered in the month of March, in the presence of the queen and royal family; in which were found many cases of great beauty, a number of medals, some instruments of music; and, what is of more value than all the rest, a bronze statue of Hercules killing the hind after having arrested her course, the design and composition of which groupe is admirable. Some paintings of great beauty were likewise found in this house; amongst which are Diana surprised by Actæon, said to be equal to the production of Titian. The queen has given orders to Venuti, of Rome, to execute a miniature plan of Pompeii in marble, alabaster, and metal. This artist has already finished a similar work, representing the temple of Paestum, which has been presented to her majesty.

The business of unrolling the Herculanæan MSS. at Portici, under the direction of Mr. HAYTER, and at the expence of his Royal Highness the PRINCE OF WALES, proceeds with success and rapidity. One hundred and thirty MSS. have already been opened or are unfolding, and Mr. Hayter hopes to be able to decypher the six hundred which still remain in the museum. Eleven young persons were constantly employed in unrolling the MSS. and two more in copying or drawing them. Mr. Hayter expects to find a *Menander* entire, an *Ennius*, and a *Polybius*. Seven Latin authors have passed through his hands, but so much damaged that it is impossible to unroll them; one of which appears to be written in the style and manner of Livy. Another work has been discovered of *Philodemus*, of *Phædrus*, and of *Demetrius Phalerus*; also the entire works of *Epicurus* in a good state of preservation, and a work of another Greek author, *Kolotas*, whose name and philosophical works were entirely unknown.

PORTUGAL.

A Dictionary of the Language of Angola or Bunda, with an explanation of all the words in Portuguese, has been published at Lisbon. No dictionary of that tongue previously existed. It was printed for the benefit of the Portuguese, who have commercial relations with the settlements possessed by that country on the coast of Angola.

The university of COIMBRA was attended, last year, by 1,481 students; of whom 28 studied theology, and 537 the belles lettres.

RUSSIA.

Gen. ALEX. PALITZYN has translated into the Russian language the *Voyage of Lord MACARTNEY to China*, which will be accompanied with very fine plates.

AN ACADEMY OF GEORGIAN LITERATURE has been opened at Teflis, under the direction of ALEXEI PETREIF, who is also conversant in the Russian language, and has made considerable progress in the fine arts. Every means is employed by the Russian government to render the Georgians acquainted with the language, and assimilated to the manners of the Russians.

The Emperor proposes to form an institution at St. Petersburg, for the purpose of improving the Russian navy, which is to be called the MARINE MUSEUM. Lessons in all the necessary sciences will be given by a sea-officer. The institution will publish a kind of journal on every subject that concerns the marine. A library and a collection of Natural History, constantly open to the students, will be attached to the museum.

NORTH AMERICA.

SCOTT'S *Family Bible* is reprinting at Philadelphia, as are LORD TEIGNMOUTH'S *Memoirs of Sir W. JONES*. JAY'S first volume of *Sermons* has been reprinted at Boston; and SAURIN'S *Sermons*, 6 vols. at New York.

MR. THADDEUS HARRIS has published, at Boston, the *Journal of a Tour North West of the Alleghany Mountains*, made in the spring of 1803, with original maps and views.

The legislature of South Carolina has passed a law, dividing the state into 119 school districts; to each of which they have given 100 dollars towards building a School House, and 150 dollars for the support of a Schoolmaster.

EAST INDIES.

A society is instituted at Bombay, under the name of the LITERARY SOCIETY OF BOMBAY, for the purpose of collecting useful knowledge in every branch of science, and of promoting a further investigation of the history, literature, arts, and manners of the Asiatic nations. Sir JAMES MACKINTOSH, who was chosen president, delivered an eloquent discourse, exhibiting

a comprehensive view of the most suitable objects of the institution, and of the line of research which might be pursued with the best hopes of advantage.

The government gazette of Fort St. George, of December 19, 1804, contains a curious letter on vaccination, from the head Bramin to Dr. James Anderson, physician-general at Madras, which we copy for the amusement of our readers.

SIR,

To Dr. James Anderson,

I beg leave to assure you that I am an eye-witness, as well as many other bramins, of that wonderful, beautiful, immortal vaccine matter discovered on the nipples and udders of some cows in England by that illustrious Dr. Jenner; whereby that loathsome, painful, and fatal small-pox has been prevented attacking persons in India as well as in England. Numbers of children and others have been inoculated by us without any injury whatever, except a small blemish or spot in the place where the matter is applied, generally on the arm.

This preserving power should be experienced not only by the honorary, but also those of the lowest cast. On which account permit me to observe, that the term *cow-pox*, advertised in our Tamul tongue by you, translated *comary*, should be altered, not to give room for the prejudices of the very common people; and it should be styled, no doubt, *a drop of nectar from the exuberant udders of the cows in England*, and not by any appellation similar to the humour discharged from the feet of diseased cattle in this country. I am, &c. &c.

Moo-pe-ral Stee-ne-va-sa-cha-ry.
Dec. 19, 1804.

MR. GLADWIN, of Bengal, has, at length, after the laborious application of many years, and with the assistance of the most learned native oriental scholars, completed his great *Persian Dictionary*. This work contains, besides a multiplicity of words, not to be found in Richardson or Meninski, above 50,000 words, with examples taken from the best poets, philological writers, and dictionaries.

MR. GLADWIN has also prepared for the press Illustrations of the Bostan, Bena-ristan, Ayar-danesh, and the Letters of Abul' fuzl, adapted to the use of the students of Fort William College; and he has begun to print the Gulistan of Sadi, in the original Persian, with a literal translation, and a complete analysis of every word, Arabic and Persian, which occurs in that celebrated work. This will form a large 4to. volume, and is printing at the Hindoostanee press in Calcutta.

MR. MACKENOTE, of Balypoor, near Calicut proposes publishing a large work on the *Theory and Practice of Naval Architecture*, with political and commercial strictures, on the comparative state of naval architecture in Great Britain, and

India; and a plan for improving the timber trade in India, so as to obviate the increasing scarcity in England, and render her independent of the northern nations of Europe for the means of supporting her navy.

A literary society has been lately insti-

tuted at Manilla, under the immediate protection of the Spanish government. It is the intention of this society to produce a journal every month, treating of the different branches of science useful to the Philippine Islands, in order to encourage industry.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A LETTER to a Country Gentleman, on the Subject of Methodism, confined chiefly to its Causes, Progress, and Consequences, in his own Neighbourhood. From the Clergyman of his Parish. 8vo. 1s. 6d.

The Order for the Visitation of the Sick, from the Book of Common Prayer, interspersed with Prayers, Exhortations and Interrogations from different Authors. By Richard Mant, D. D. 12mo. 2s.

A few Thoughts on the Creation, Generation, and Evolution of the Human Body and Soul; on the Spiritual and Immortal Nature of the Soul of Man, &c. 8vo. 3s. 6d.

Sermons on the Existence of the Deity, the Immortality of the Soul, the Authenticity of the Bible, and other important Subjects. By the Rev. John Adams, A. M. 8vo. 7s. 6d.

MISCELLANIES.

The Life of General Washington. Vol. IV. 4to. £1. 11s. 6d. 8vo. 10s. 6d.

A Biographical, Historical, and Chronological Dictionary, a new and enlarged Edition. By John Watkins, LL. D. 8vo. 15s.

The Botanist's Guide through England

and Wales. By D. Turner, F. R. S. and L. S. &c.; and L. W. Dillwynn, F. R. S. and L. S. 2 vols. 8vo. 14s.

The Conveniences, Principles, and Method of keeping Accounts with Bankers in the Country and in London. In Two Parts. By William Lowrie. 8vo. 10s. 6d.

EHIA ITEPOENTA; or the Diversions of Parley. Part II. By J. H. Tooke. 4to.

An Answer to Dr. Mosley, containing a Defence of Vaccination. By John Ring, Surgeon. 8vo. 6s.

Fables, Ancient and Modern, adapted for the Use of Children from three to eight Years of Age. By Edward Baldwin, Esq. 2 vols. 12mo. 8s.

War in Disguise; or the Frauds of the Neutral Flags. 4s. 6d.

An Inquiry into the Causes of the Decline and Fall of Wealthy and Powerful Nations. Designed to shew how the Prosperity of the British Empire may be prolonged. By William Playfair. 4to. £1. 11s. 6d.

Patriotism; or the Love of our Country. An Essay illustrated by Examples from Ancient and Modern History. By William Friend. 8vo. 7s.

A Selection of Poems, designed chiefly for Schools and Young Persons. By Joseph Cottle. 4s.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

WE should have sooner noticed the last annual report of this society, had it not been that the greatest part of the information which it contains, respecting the progress of their missions, has already been communicated to our readers. From that report, and from some recent accounts which have been received since its publication, we extract a few farther particulars.

The last letters from OTAHEITE are dated in December 1804; they state the Missionaries to have remained in

peace and safety since the death of their patron Pomarre in September 1803, and to have continued their labours among the natives. Some preach, while others catechise the children: the latter, it is said, are the most likely to succeed in the work of instruction. None of the supplies or letters sent out from England had reached them.

From SOUTH AFRICA accounts have lately been received, which represent Dr. Vanderkemp and his fellow-labourer, Mr. Read, as proceeding successfully at Bethelsdorp, in January last, with the work of their Mission.

Several converts are said to have been recently added to their congregation from among the Hottentots, many of whom were making great progress in learning to read and write, and in acquiring religious knowledge. A Letter from the Cape of Good Hope, dated in April, 1805, confirms this account.

The war has prevented the Society from distributing, in FRANCE, the New Testaments which they had prepared, but they are in hopes, through the intervention of some friends in Switzerland, of being enabled soon to effect their purpose.

Three Missionaries, the Rev. Mr. Vos, and Messrs. Ehrhardt and Read, landed at CEYLON, on the 25th of January last. The Governor, Mr. North, to whom they had been recommended by the Secretary of State, having read their instructions from the Missionary Society, received them kindly, and provided them lodgings. They entered forthwith on their labours. Mr. Vos was appointed Minister of the Dutch Church at Point de Galle, with liberty to exert himself in the promotion of religion in any manner which might appear expedient. Mr. Read was appointed Catechist among the Cingalese, and was learning their language. Mr. Ehrhardt continued still at Colombo. We mentioned in a former number that three Missionaries, destined to labour in the southern part of the Indian Peninsula, had arrived at TRANQUEBAR, and were studying the languages requisite for their future usefulness. A third Mission, consisting of Dr. Taylor and Mr. Loveless, has been sent to SURAT, a place which is said to contain more than 100,000 inhabitants; where religions of various descriptions are said to be freely tolerated; and where there are many persons who are already acquainted with the English language. Surat forms a convenient point of communication with the North-western parts of India, and also with Persia and Arabia. The Missionaries destined to this service reached the Cape of Good Hope in April last.

On the subject of introducing Christianity into India, the Danish Ministers at Tranquebar thus write to the society, "If the European governors and rulers of the country could be persuaded that true Christianity would render them still greater

and happier than they are, and what a blessed influence the propagation of it would have on the general welfare of the nations which they govern; and especially if they would countenance it by their own example and influence, there is no doubt that the different nations would soon submit to the yoke of Christ, and shake off the miserable burden of heathenish superstition, vice, and vanity."

The society have turned their thoughts to CHINA, and have been devising a plan of an institution at Prince of Wales's Island, for the purpose of facilitating the acquisition, not only of the Chinese, but also of the Malay language. The Chinese language, it is well known, is spoken throughout an immense empire. It may not be so generally known, that the Malay nations are also very extensive and populous, filling numerous islands from the Bay of Bengal to the coast of New Guinea. Their language is said to be easily acquired. It is also a written language, so that much may be done through the medium of a printing press in aid of the labours of Missionaries.

The Society's report makes particular mention of a Mr. Frey, a converted Jew, who has begun with great zeal to call the attention of his brethren of the seed of Abraham to the Gospel of Christ. Some facts respecting him will be found in a preceding number.

The want of Missionaries is greatly lamented by the Society, there being at present only six students at their preparatory seminary at Gosport: and they earnestly call on the Christian world to encourage and stimulate persons of piety and talents to offer themselves for this service.

NORTH AMERICA.

Accounts from this country continue to represent religion as in a state of rapid progression. "Extraordinary *bodily exercises* are not so common," it is said, "as they have been." This we rejoice at, because we verily believe that in religion "*bodily exercise* profiteth little." No enlightened friend to the interests of Christ's kingdom but must regret, that "there are still some who are exercised in this way in almost every congregation, where this work has formerly prevailed."

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS.

A general meeting of this Society was held on the 9th of October last, when the Committee reported, that from the commencement of the Institution in 1785, the Society had afforded aid, either in books or money, to 2,451 Schools, containing 219,099 scholars; for whose use they had distributed 7,109 Bibles, 48,405 Testaments, and 211,176 Spelling Books, besides a sum of £4,147. 8s. 5d. for the payment of such teachers as could not be obtained without pecuniary remuneration. The Committee farther reported, that in conducting the various concerns of the Society, they had seen additional evidence of that demand for Sunday Schools in many remote parts of the country, of which they had repeated occasion to make mention in their former reports: and that it was with real satisfaction they had now to report, that 74 Schools had been established within the last six months (being a larger number than in any similar period since the Society was instituted); and that, within the same time, they had likewise given renewed assistance to forty-six other Schools formerly established.

MISSION SOCIETY TO AFRICA AND THE EAST.

Colchester, 28th Oct. 1805.

"Yesterday, a very excellent sermon was preached by the Rev. Basil Woodd, of Bentinck Chapel, St. Mary-le-Bone, and Chaplain to the Earl of Leicester, at the Church of the Rev. Robert Storry, of St. Peter's, Colchester, in support of the Society for Missions to Africa and the East. A collection was afterwards made to the extent of £665. 0s. 6d., of which £600. was contributed by the liberality of a family of high rank. Afterwards, in the vestry, several individuals entered their names as annual Subscribers."

BRITISH AND FOREIGN BIBLE SOCIETY.

An association has been formed for the purpose of increasing the funds of this Society, by means of the contributions of persons who, while they may be anxious to promote its excellent objects, have it not in their power, from the narrowness of their income, to become "*direct members of the British and Foreign Bible Society.*" Each

member of this new association is to commence with a donation of not less than two, nor more than seven shillings, and is to continue a member by the monthly payment of a sum not less than sixpence nor more than one shilling. The number of members amounts already to about ninety. Farther information respecting the plan may be obtained of Messrs. Desbois and Wheeler, Gray's-Inn Passage, Holborn.

IRELAND.

A circular letter, on the means of improving the moral and religious state of the lower orders in Ireland, has been put into our hands, from which we are induced to make a somewhat lengthened extract. We earnestly recommend the subject to the attention of our Christian readers.

"The present situation of Ireland calls loudly for the consideration and efforts of every man who is interested in the cause of religion and moral order, or even who values the peace of the empire. The darkness and ignorance of the peasantry are as great as can be well imagined. Bigotry and superstition reign over them in their most sad and dangerous influence, and unless some spirited effort be made to dispel this darkness, and pour in light and information, and unless those terrors of prejudice, by which they are now fast bound, be broken, they must ever continue a prepared and powerful instrument with which the seditious within ourselves, or an active and persevering foreign enemy, may most effectually disturb the peace, and even strike at the very vitals of the empire.

"Among many plans which have been proposed for ameliorating the condition of the bulk of the Irish population, that of free and general education seems the most feasible, and at the same time the most operative; for education they so highly value, that all the power of bigotry has not prevented their sending their children to Protestant schools, even where the principles of pure religion are most carefully inculcated and taught from the Bible."—"The great obstacle is, the want of proper schoolmasters: from this cause many schools have been broken up, and many parochial schools are kept by Popish schoolmasters, or Papists pretending to be

Protestants. Most of the men now employed in the education of the lower order of the people, are of the worst, the most bigotted, and most rebellious order of men in the country. The books, also, read in the country schools, are such as must most effectually poison the minds of the children, and prepare them for every mischief, being the histories of noted Irish robbers and highwaymen; so that the conduct of schoolmasters in general, whether Protestant or Papist, has discouraged many persons from beginning plans of education for the poor, and disgusted others who had established schools, and made them relinquish every attempt to disseminate knowledge among them.

"To remove this obstacle, a plan was formed to establish a school for the education of schoolmasters."

"The clergyman who formed the plan is at present disengaged from parochial duty, and purposes, if it can be carried into effect, to give himself up to the superintendence of it. A house, forty miles from Dublin, is already built, in a good situation, where a free-school is kept, and in which there is room to lodge twenty men, who may come to be educated for masters. An agreement for the diet of each young man is made with the master of the free-school, who is a man excellently qualified, in all respects, to preside over them; but the expence of such an institution is far above what can be looked for in Ireland in its present state. Therefore, unless the friends of religion and moral order in England come forward to support it, it must drop."

"As it is not intended to admit young men under 17 or 18 years of age, who by that time may be tolerably well instructed in reading, writing, or arithmetic, two or three years will be sufficient to finish this latter part of their education,"—"which is to be completed under a master of approved character, skilled in reading, writing, and arithmetic, and, especially, well acquainted with the Bible, in which the young men are to be particularly instructed; a man, in short, whose life is governed by the precepts of the Gospel of Christ."

"In order that the young men may learn the practice of teaching, and the economy of a school, they are to be attached to a large free-school, where they are to act as assistants,

that as their education is forwarded, their habits of managing and arranging may be formed."

"Masters being thus prepared and sent out through the country, the plan of education would be after a time the same through every part of the nation; the advantages would be incalculable, and the influence would in time be felt very extensively; for all ranks of people suffer from the ignorance and want of order in the peasantry and poor. From among them servants are taken, to whom generally is committed the care of children at the time when ideas are beginning to be introduced into their infant minds, which thus, it is to be feared, imbibe many hurtful notions, and scarcely any that are good. By adding likewise to this a course of books, which, without offending prejudices, should inculcate religion and morality—these books to be chosen by the committee, and given to the masters to sell cheap—the evils of the present books used would be counteracted; the cause of religion and moral order would be advanced; civilization gradually introduced; the darkness of superstition and bigotry removed; the spirit of rebellion broken; the rising generation of the peasantry, instead of being enemies, become good subjects and the strength of the empire against her enemies; and a distracted country brought to peace and social order."

SUBSCRIPTIONS are received for the above purpose by Messrs. DOWN and Co., and by Mr. SMITH, 19, Little Moorfields, from whom farther particulars may be learned.

METHODIST CONFERENCE.

The last conference was held at Sheffield in the month of July. The numbers which were then stated to be enrolled as members of the Methodist Societies, (viz. the Societies in the connection of the late Rev. John Wesley,) are as follows:

In Great Britain.....	101,915
In Ireland.....	23,321
At Gibraltar.....	40
In America and the West Indies, coloured persons and blacks	22,650
—— whites.....	102,328

Total 250,254

Fifty-eight new chapels were stated

to be building, sixteen new preachers to have been admitted, and seven preachers to have died.

THE PRESBYTERY OF EDINBURGH AND
MR. LESLIE.

The mathematical chair in the University of Edinburgh having become vacant, several candidates were proposed to fill that office, and one of those, Mr. John Leslie, who had distinguished himself by an Essay on Heat, was elected by the Magistrates and Town Council, who alone possess the right of nomination. The choice of Mr. Leslie gave great offence to some of the ministers of Edinburgh. They grounded their disapprobation of the measure on a passage in a note contained in his Essay on Heat, wherein he expressed himself in very favourable terms respecting Mr. Hume's doctrine of *necessary connexion*; and they availed themselves of a clause in the charter of the university, which requires the Magistrates and Town Council to exercise their right of election, "*cum avisamento ministrorum eorum*," in order to obstruct, if not to annul, Mr. Leslie's appointment. The atheistical tendency of the above mentioned note was their ostensible motive for this proceeding. But it has been alleged, and with some colour of truth, that there existed other, and less honourable, motives for their opposition to Mr. Leslie. He had been chosen in preference to the Rev. Mr. Macknight, one of the ministers of the city, who, as is asserted, was put forward by a number of his clerical brethren, with the view of ascertaining the practicability of uniting the professorial dignity and emolument, with a parochial charge; and thus paving the way for the succession of the other ministers of the city to the chairs which might hereafter become vacant. It is needless to point out the bad effect which the success of such a plan must have had both on the prosperity of the university, and on the interests of religion in general. This, however, though it was a good reason for rejecting Mr. Macknight's pretensions, and for opposing the secular views of the Edinburgh clergy, could be no good reason for persisting in the appointment of Mr. Leslie, if the charge preferred against him had proved on examination to be well founded.

Mr. Leslie was not apprized of the

measures which the hostile clergy were about to take, till the morning of the day fixed for the meeting of the Presbytery that was to decide upon them. He immediately wrote to Dr. Hunter, the Professor of Divinity, (a gentleman every way worthy to fill that distinguished office), disclaiming the atheistical sentiments which had been imputed to him, and denying, in the most explicit manner, that he was at all chargeable with the pernicious inferences which had been drawn from his general views on the subject of cause and effect. He agreed, he said, with Mr. Hume in his premises, as many of the ablest adversaries of Hume's philosophy had done, but considered the use to which Mr. Hume had turned those premises as a gross misapplication of them, though it had not fallen within the province of a physical treatise to discuss that point; and he engaged, should a second edition of his essay be called for, to take care that no inferences should be drawn, from any thing he had said, to the prejudice of those evidences on which the truths of religion are founded. He also refers, in the course of his letter, to "the known strictness of those religious principles in which he had the happiness to be educated from his earliest years." This letter satisfied Dr. Hunter, Sir Henry Moncrieff, and, indeed, almost all the ministers in Edinburgh, who had previously been distinguished by their attachment to religion, and by their uniform zeal in promoting its interests. In the Presbytery, however, there proved to be a majority of two on the other side; and resolutions were accordingly adopted, declaratory of an intention to oppose Mr. Leslie's appointment. The matter was, at length, brought before the General Assembly of the Church of Scotland, which met on the 16th of May last, when after a long debate of two days it was decided in Mr. Leslie's favour, 96 voting for him, and 84 against him.

On a review of the whole of this transaction we feel no doubt that the decision of the Assembly was perfectly proper; and we cannot help thinking, that the conduct of those who took the lead in opposing Mr. Leslie was by no means creditable, either to their good sense, or to their Christian candour and moderation. Still we are far from being perfectly satisfied

with Mr. Leslie's explanations, or with those of his friends. We do not admit with them that Mr. Leslie was justified in not having introduced into his much agitated note, some expressions which should qualify his commendation of Hume's doctrine of cause and effect. Admitting that doctrine to be unexceptionable, we yet think that a man, whose mind was properly impressed with the importance of religious truth, and with the baleful influence of those

reasonings which Hume has deduced from this very doctrine, would not have omitted to restrict his language, so as to obviate a natural misconception, respecting the real light in which he viewed the deductions of that insidious writer. We do not consider the omission as being imprudent merely: but as indicative, without strong counter-evidence, of a blameable indifference to the interests of religious and moral truth.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE rapidity with which political events, the most important and extraordinary, have succeeded each other, during the course of the present month, will allow the journalist to do little more than give a hasty outline of their general course. In our last number we left an Austrian army, of 80,000 men, posted along the line which extends from Ulm to Memmingen, while Bonaparte, with the same boldness and dexterity which had before marked his character; manifesting, in the formation of his plans, the same love of heroical adventure, and using the same celerity in their execution; shewing, by his march through the Prussian territory, the same contempt of neutral rights, and accompanying their violation by the same unblushing professions of justice and moderation; had poured about 130,000 men into Bavaria, and was marching back to attack the Austrians, whom, by this bold manœuvre, he had cut off from the possibility of effecting a junction with the Russians on the Inn, or even of retreating into the Austrian dominions, without cutting their way through his troops. Though placed in such disadvantageous circumstances, it was still to have been expected that an army, so numerous and well appointed as that of Austria, would not have yielded without a desperate struggle; and that the vigour of their resistance, and the spirit and gallantry of their efforts to extricate themselves from the situation in which they were placed, would have materially crippled the future exertions of the French army, and have

forced them, even if finally conquerors, to suspend their march towards Vienna till they had obtained farther succours; a delay which might eventually have turned the tide of victory. How great, however, must have been the general astonishment to behold, in the space of a few days, this immense force dissolve, as it were, by enchantment, without sustaining any signal defeat, or fighting any general battle. In not more than ten days after Bonaparte had crossed the Danube, the capitulation of Ulm, and of its garrison, was signed by General Mack, and not a vestige of an Austrian force was left in Swabia. More than one half of the Austrian army, in nearly entire and unbroken battalions, surrendered themselves prisoners of war; a considerable number was killed, wounded, or made prisoners in different affairs of posts; and the remainder, which may have amounted to from fifteen to twenty-five thousand men, effected their escape, part into the Tyrol, and part under Prince Ferdinand into Bohemia. It is difficult to conceive how all this could have been effected without treachery on the part of General Mack: and yet his voluntary return to Vienna seems inconsistent with such a supposition. One part of his conduct is altogether inexplicable. The capitulation of Ulm was signed by him on the 17th of October: it stipulated that, if no force came to his rescue before midnight on the 25th, the place and its garrison should then be put into the possession of the French. On the 19th, however, Mack was induced to sign a fresh capitulation, by which, in consequence of Bonaparte's assur-

ance that no army could come to his rescue within the specified time, he agreed to evacuate Ulm on the 20th instead of the 25th; thus leaving the French at liberty to advance into the Austrian dominions, and to fall on the Austro-Russian army five days sooner than they otherwise could have done it: an advantage which, in certain supposeable circumstances, might decide the issue of the war. The bulletins which Bonaparte has published of these transactions, have been framed in a very exaggerated stile, and the accounts of his marches and battles are interspersed with bitter revilings against England, and with remarks, worthy of the worst times of jacobinism, calculated to excite disaffection among the subjects of Austria and Russia.

On extinguishing the Austrian force in Swabia, Bonaparte's first policy was, as might have been expected, to tempt the Emperor of Germany to a separate peace. With that view he forwarded proposals to him by General Mack, which he backed by the march of his army towards Vienna. These insidious offers the Emperor has rejected; and, instead of sinking under his disaster, he has made an energetic appeal to the valour and loyalty of his subjects, which, we trust, will produce its proper effect in rousing them to the necessary sacrifices and exertions. Measures are said to have been taken for calling out the whole male population of the Austrian dominions capable of bearing arms, and the utmost exertions are making to strengthen the defences of Vienna; in the neighbourhood of which Bonaparte seemed to be about to concentrate the whole disposeable force of France, in order to dispute with the united forces of Austria and Russia, for the possession of the Austrian capital. He effected the passage of the Inn on the 28th, without meeting any material obstacle. Indeed, the Austro-Russian army very prudently retreated before the French, till it reached the strong position of Moelk, where it was expected to make a stand, that place being considered as the key to Vienna. This wary proceeding of the allies has disappointed Bonaparte's hope of being able to strike a similar blow to that which annihilated the army of Mack; and it is said that, having provided no magazines, the distresses of his troops have now be-

come very urgent. Undoubtedly the farther he is drawn from his own frontier, while his enemies maintain a menacing attitude in his front, the more must his difficulties increase, and the greater must be the extent of his disasters should he sustain a reverse. There is no calculating, however, on the effects of his enterprize and resources; and we must confess that we now look towards the continent without those sanguine hopes, which we once entertained, of seeing the inordinate ambition of Bonaparte repressed, and his power circumscribed within limits consistent with the repose and independence of other nations. The cordial co-operation of Prussia in this great work might, indeed, restore a rational prospect of a favourable result; but the hitherto selfish policy of that court, and the wavering and undecided line of conduct pursued by her at this critical juncture, when decision was so peculiarly called for, justify no high expectations from her interference.

In the remarks we have now made, we have limited our view to second causes. Let it not, however, be forgotten, that those second causes are no more than the instruments of the power and wisdom of the Almighty, who avails himself of the imbecility or treachery of one man, the selfish, interested views of another, and the military talents and enterprize of a third, to accomplish the purposes of his providence and grace; and who can frustrate the counsels, and blast the force, of the Emperor of the French, with the same ease with which he has already in part overthrown the hopes of Austria*. To a mind, indeed, which is disposed to anticipate evil, the wonderful successes of the French may appear most awful and alarming. Already the allied armies have retreated to ground still nearer to Vienna than that on which the French armies stood when they dictated a former peace to Austria: and even though we should suppose a second Russian army of 50,000 men to arrive in time to share in the tremendous conflict, it may be questioned whether France may not bring into the scene of action an equality, or even a superiority of numbers.

* We recommend in this view to the attentive perusal of our readers, the 8th, 10th, 36th, and 37th chapters of Isaiah.

And if we assume France to be completely victorious, where will be the security either of England or of Europe?

We would, however, ourselves by no means be understood thus to forebode evil. Let the event be what it may, it is in the hands of him "who worketh all things after the counsel of his own will," and who, by means inscrutable to us, often brings good out of evil. It may be remarked, indeed, that there are few evils either natural or moral which have not some tendency to correct themselves: otherwise there would, in this sinful and calamitous world, be no bounds to human suffering. Often, therefore, at the very moment when the heart is ready to sink with despair, hope breaks in and a new scene opens. In the present case it is clear that some good has arisen from that violation of neutral territory, to which the French have, in a great measure, owed their successes; for the King of Prussia, alarmed, perhaps, for his own safety, and disappointed at his inability to perform the promise which he had given to the North of Germany, of strictly maintaining its neutrality, has been making some warlike movements, and has issued a very complaining manifesto.

The conduct of the Prussian cabinet, at the same time, has been very enigmatical. The strong feelings of indignation which were expressed against the French Government, on the passage of their troops through the Prussian territory, notwithstanding the most explicit refusal had previously been given to the application which was made to the Court of Berlin on that subject, excited a general and apparently well-founded hope that the King of Prussia would enter vigorously into the contest. This hope seemed to gather strength from the visit of the Russian Emperor to Berlin, where he passed some days in the most cordial intercourse with his Prussian Majesty; from the march of large bodies of Prussian troops into Franconia; and from the occupancy of Hanover by a Prussian force, which took place on the 25th of October, in the name of the King of England. The meeting, however, of the two monarchs does not appear to promise any very memorable consequences. The French troops, which were left in Hanover, have thrown themselves in

a body into the fortress of Hameln, and are there preparing, without molestation, for a vigorous resistance, while the Prussians, who are in quiet possession of the rest of the Electorate, have restored the old government. And as for the armies which have moved into Franconia, they are inertly waiting the issue of some proposals for a general accommodation which Count Haugwitz has been sent from Berlin to make to Bonaparte. What those proposals are it is, of course, impossible to say; but unless they have a very humiliating aspect with regard to Austria, it is scarcely to be expected that Bonaparte, flushed with his recent victories, will sheath his sword, on the reluctant menace of the King of Prussia. That monarch, indeed, may at length be induced to yield his tardy succour to the allied cause; but the opportunity which he once possessed of arresting the career of Bonaparte may then be gone for ever; and he may himself be made to rue both the displeasure which he dared to express at the aggressions of the French, and the impotent counsels which led him to adopt so indecisive a line of conduct, and thus to neglect the only means of his future security. That he did not instantly march 150 or 200,000 men against Bonaparte, and thus endeavour at once to deliver Europe, is an error greatly to be lamented, and, we fear, not easily to be retrieved.

We are unwilling to quit this part of our monthly retrospect, without adverting to the deplorable condition to which the inhabitants of those parts of Germany, that form the theatre of warlike operations, are reduced. On this afflicting subject we have been favoured with the perusal of some letters recently received from that quarter, which speak in very feeling terms of the mass of misery occasioned by the inundation of so many hostile armies. "The scarcity during the last summer," it is said, "was so great in several provinces of Germany, that many were forced to substitute bran for bread, and grass for vegetables, and some even went to those places where dead horses were thrown, and fed upon their flesh. In the northern parts the harvest has again failed. The combined calamities of war and scarcity are beyond description. There are some districts in which every thing is consumed, and we have an univer-

sal famine to fear. The vintage of this year has also failed." These letters contain likewise an affecting appeal to the liberality of Great Britain. "Perhaps," they say, "our hope of receiving some assistance from England, may not be disappointed, as it will be acknowledged that we suffer in order to avert the storm from you." "Let me therefore call upon the children of God in England to remember their suffering brethren in Germany." Such relations as these should doubtless excite in our minds feelings of lively gratitude for the immunity from similar calamities which our country has hitherto enjoyed: but they should also give birth to feelings of the deepest commiseration for our Continental brethren, many of whom, when we were threatened with invasion, earnestly interceded for us at the throne of mercy, (See vol. for 1803, p. 767), and are now enduring the severe inflictions of that scourge, which we feared had been prepared for our own punishment*.

While these important events have been passing in Germany, several partial engagements have taken place between the French and Austrian forces, which were posted on either side of the Adige in Italy. In these the latter seem to have been the greatest sufferers; but their retreat is probably more owing to the disasters which have befallen their countrymen in Swabia, and to the dread of being surrounded by the advancing army of Bonaparte, than to any decisive advantage which Massena has obtained over them. Large succours of Russians from the island of Corfu, and of English troops from Malta, were shortly expected to produce a seasonable diversion in this quarter.

The Russian and Swedish troops which were landed in Pomerania, have not yet proceeded to their final destination. They probably waited for the arrival of the troops from

England, which have recently been landed in the Weser, and which would augment their force by from ten to fifteen thousand men. Another armament on a much more extensive scale is said to be in great forwardness; and the amount of British troops which will shortly be employed on the Continent, under the command, as has been reported, of the Duke of York, is estimated at 50,000 men, exclusive of a large and increasing body of Hanoverian auxiliaries.

We shall not presume to express any clear sentiment respecting the course which events are likely to take in Europe. Probably before this paper can meet the eye of the reader, much new light will be thrown on this subject. We may be allowed, however to observe, that if we may judge by the past history of the world, conquerors who proceed far from home, and think to add victory to victory, are not unlikely at length to fail, either in some bold enterprize in the field, or through some new intricacy or perplexity in their affairs. Charles XII. of Sweden, after acquiring the character of *invincible*, was reduced by the battle of Pultawa, to the condition of a fugitive in a foreign land, and fell at last by a shot from the walls of a besieged fortress. Alexander never returned to his own country, although he conquered the world. Caesar fell as he was projecting new military expeditions, which were to occupy him for a succession of years. Julian the Apostate, in the pursuit of military renown, pushed so far into the heart of Persia, that he was unable to extricate himself from his increasing difficulties, and left his bones in that country. So true, in a great variety of instances, is that saying of the Scripture, "They that take the sword shall perish by the sword." Never perhaps was the dependence of the greatest affairs of men on those little casual circumstances, which bespeak a divine providence, more forcibly taught than at the present moment. It has been remarked by a modern historian describing one of the battles of Mahomet, that "at this time, the lance of an Arab might have changed the religion of the world." And in the days in which we live, who can say that the random shot of some ordinary musket may not completely change the state of Europe? Bonaparte, it is true, may not expose his

* We understand that in consequence of the above information, a subscription is now raising for the relief of the distressed in Germany, under the direction of a committee of respectable gentlemen, who have both undertaken to receive subscriptions, and to apportion relief. Subscriptions are also received at the banking houses of Messrs. Hoares, Fleet Street, Messrs. Down and Co., Bartholomew Lane, and Messrs. Hankey and Co., Fenchurch Street.

person in ordinary warfare, but, threatened as he is by Prussia on the one hand, and by Austria and Russia on the other, as well as by Sweden, Denmark, and Great Britain; in danger of being surrounded in his turn; occupied night and day with the affairs both of his empire and of his armies; inflamed also by an ambition which probably will encrease with his successes; and jealous, as an usurper must necessarily be, of the fame of his own commanders; being at the same time of a temper which cannot brook disappointment, and which is easily made desperate by misfortune; he must be exposed to a thousand deaths, and must purchase his present pre-eminence over his fellow creatures, at a price which few of us, if we could witness his secret anxieties and fears, would wish to pay.

EAST INDIES.

We regret to observe by the last accounts from India, that the hopes entertained of the complete restoration of peace were premature. The convention with the Rajah of Bhurt-pore had indeed been ratified, but serious apprehensions are entertained of a new confederacy being excited against us by Scindia and Holkar, the latter of whom is said to have still a considerable force left. The Marquis Wellesley was expected to leave India in the month of August last.

AMERICA.

It was our intention to have introduced in this place, some remarks respecting the complaints which have lately been preferred by the American merchants against the British government, for what they term the unjust detention and condemnation of such of their ships as have been employed in transporting to Europe the produce of the French, Spanish, and Dutch colonies. These remarks, had our limits permitted us to insert them, would have been chiefly borrowed from a recent publication, entitled, "War in Disguise, or the Frauds of Neutral Flags," sold by Hatchard.

We the less regret the necessity which we are under of omitting our observations, as the work from which they were taken is accessible to such of our readers as are interested in this great national question. They will find it discussed at considerable length in the pamphlet to which we

CHRIST. OBSERV. No. 47.

have alluded, which, independent of its claims to notice on account of the vast magnitude of the subject, we can recommend as distinguished by the novelty and importance of its statements, by its deep views of national policy, by its able and conclusive reasoning, and, above all, by its ardent zeal for the interests of morality. The facts which it brings to light are highly deserving of the utmost attention from every member of both houses of parliament, and from every merchant in the kingdom.

ST. DOMINGO.

Accounts have been received by way of America, of the death of Dessalines, the Emperor of Hayti. Christophe is said to have been appointed his successor.

GREAT BRITAIN.

AFTER having been so long engaged in contemplating the disastrous course of events on the Continent, we turn with satisfaction to another subject which ought to excite the most devout acknowledgments in the breast of every British subject. We allude to the victory of Lord Nelson over the combined fleets of France and Spain, than which the annals of modern times have not recorded, a triumph more seasonable and more complete: and never, we may add, was victory announced to the public in a manner more gratifying to every religious mind.

On the 19th of last month, Lord Nelson received advice that the combined fleet, consisting of 33 sail of the line had put to sea from Cadiz. He immediately pursued them with his squadron, consisting only of 27 ships of the line, and on the 21st came up with them off Cape Trafalgar. The signal being made to attack the enemy, the order was executed with the utmost promptitude. At noon the action commenced, our ships breaking through the enemy's line, and engaging them at the very muzzles of their guns. The conflict was severe and bloody. The enemy fought with great gallantry; but "the attack on them," observes Admiral Collingwood, "was irresistible: and it pleased the Almighty Disposer of all events, to grant to his Majesty's arms a complete and glorious victory." About three in the afternoon the enemy's line gave way, when it appeared that nineteen of their ships had struck their colours, besides one

that was blown up, and all this without the loss of a single British ship. The battle was no sooner at an end than it began to blow a heavy gale of wind, which exposed the whole fleet to great danger; "but the same good providence," the Admiral piously remarks, "which aided us through such a day, preserved us in the night, by the wind shifting a few points, and drifting the ships off the land." So violent was the storm, that the Admiral feared lest he should be under the necessity of destroying the whole of his prizes, to prevent their getting on shore and falling again into the hands of the enemy.

Such a victory as this was not in any case to be achieved without great loss. The returns have not yet been made, but it appears that Captains Duff and Cook, and many officers and men fell in the action. It must always damp the rising exultation of a considerate and feeling mind on such an occasion, to reflect, how many a widowed mother, how many a childless parent, how many an orphan child, deprived of their only stay in a rude and churlish world, have their eyes filled with tears, and their hearts torn with anguish, by the same event which has proved a nation's rescue*.

But on the present occasion, the national joy has been arrested, not by individual griefs, but by the nation's loss. About the middle of the action, a musket ball fired from the top of one of the Spanish ships, entered the left breast of the commander in chief Lord Nelson, and he soon after expired. "We have here to lament," as Admiral, now Lord Collingwood, has well expressed it, "in common with the British navy and the British nation, the loss of a Hero, whose name will be immortal, and his memo-

* Surely every individual in the kingdom who has the means of doing it, should testify his gratitude to the brave defenders of all that is dear and valuable to us; and to that God who nerved their arms for the battle; by contributing either to the future ease and comfort of those who have been wounded, or to the alleviation of the worse griefs of those who have lost the dear relatives on whom their subsistence may have depended. A thanksgiving day has been appointed by our sovereign; would it not be well if every congregation, which shall meet together, according to that appointment, were to be called upon by their pastors to contribute to those truly Christian objects?

ry ever dear to his country." A few minutes before Lord Nelson expired, he asked how many of the enemy's ships had struck, and being answered fifteen, he gave thanks to God, and then added, "I know I am dying. I could have wished to have breathed my last on British ground: but the will of God be done." We recur also with pleasure to the pious expressions of acknowledgment contained in Lord Nelson's official dispatch after the battle of the Nile. We have been struck on this occasion with the eagerness with which all descriptions of persons, even those who are least disposed to religion, have sought out and recorded every indication of piety which had at any time been manifested by this departed Hero. It would have been a great satisfaction to our minds, had there been nothing in the life of Lord Nelson tending to weaken the favourable impressions which such circumstances are calculated to produce on the public mind. We must at the same time protest against that false tenderness for the dead, which would canonize their imperfections, and that disregard of all decorum which has led the writers of many newspapers to obtrude on the public, as grounds of admiration, those records of weakness over which a friendly hand would have drawn the veil of oblivion. Far be it from us, however, to pluck from his brow one laurel with which a nation's gratitude has adorned it. His country will long remember his gallant and patriotic achievements; and the same page of history which records the ambition and insolence of Bonaparte will speak of the unparalleled efforts of Nelson, who, on the very day, and almost at the very hour when the usurper was avowing to the captive Austrian generals that the predominant object of his ambition was "SHIPS, COLONIES, AND COMMERCE," inflicted a blow on the French and Spanish navy, which it will take years to repair.

But we now turn to the worthy successor of Nelson. The General Orders which he issued to the fleet immediately after the victory, speak the language both of pious gratitude and humility. We give them entire.

"The Almighty God, whose arm is strength, having of his great mercy been pleased to crown the exertion of his Majesty's fleet with success, in giving them a complete victory over

their enemies, on the 21st of this month; and that all praise and thanksgiving may be offered up to the Throne of Grace for the great benefits to our country and to mankind;

"I have thought proper that a day should be appointed of general humiliation before God, and thanksgiving for his merciful goodness, imploring forgiveness of sins, a continuation of his Divine mercy, and his constant aid to us, in the defence of our country's liberties and laws, without which the utmost efforts of man are nought, and direct therefore, that be appointed for this holy purpose."

O that there were such a heart in all who bravely stand forth to fight our battles. O that there may be such a heart in us; that we may give glory to God, as our help and our salvation in the time of trial, and humbling ourselves before him under a sense of our sins, and of his unmerited mercies, may say with lively gratitude, "What shall we render unto the Lord for all the benefits which he hath done unto us!"

His Majesty has been pleased to appoint Thursday, the 5th of December, as a day of national humiliation and thanksgiving for this signal victory. We earnestly pray, that it may be observed in the same spirit which appears to have dictated the above order. Let the example of our brave commanders prevent our extolling their valour, while the great author of our success is forgotten. Let us testify our joy, not by disorder and intemperance, not by levity and riot, but by loosing the bands of wickedness, by undoing the heavy burdens, by letting the oppressed go free, by breaking every yoke, by dealing our bread to the hungry, by bringing the poor that are cast out to our house, and by covering the naked with a garment. While we rejoice let us rejoice with trembling. Let us not forget the load of guilt which lies upon us as a nation, and which will only be aggravated, if it continue unrepented of and unforsaken, by the abuse of our present mercies.

Before we quit this subject, we think it due to that venerable person who presides at our board of admiralty, to state, that to his activity and prudence, no small share of praise, on account of this victory, is generally ascribed. Lord Barham, however, will cordially unite with Lord Collingwood in

giving God the glory. May every seaman in the British fleet, under such auspices, learn to unite the voice of thanksgiving with the shout of victory; and may the whole country catch the flame of piety which it seems to have been the object of our gallant admiral to excite.

Since the splendid victory was achieved which has just been recorded, another signal triumph has been obtained over the enemy at sea. Four ships of the French line which had fled, unhurt, from the battle of Trafalgar, and which were endeavouring to gain a French port, were met off Ferrol, on the 3d of November, by a squadron under the command of Sir Richard Strachan, which had been sent to intercept the return of the Rochefort squadron. The force of these hostile squadrons was nearly equal. The battle was therefore very severe, but in about three hours and a half it terminated in the surrender of all the enemy's ships. Such was the execution done by our fire, that out of the twelve masts belonging to the enemy's squadron at the beginning of the action, only two were standing at its close. Our loss was 24 men killed and 111 wounded. We were happy to observe the brave officer who commanded on this occasion, following the example of his superiors, and ordering thanksgivings to the Almighty to be offered up, by those under his command, immediately after the victory had been gained.

Immense preparations were made for an attack on Boulogne, under the directions of that intrepid officer, Sir Sydney Smith; and the attack had already commenced on the night of the 23d, with a very encouraging prospect of success, when a gale of wind came on with such violence, as to render it wholly impracticable to proceed. We do not pretend to be acquainted with the exact means of destruction which were to have been employed on this occasion; but if they were such, as have been described by our Newspaper writers, we exceedingly question the propriety of their use.

Parliament stands prorogued to the 7th day of January, when it is expected to meet for the dispatch of business.

POSTSCRIPT. 28 Nov.

Since the above went to press, farther accounts have been received from our gallant Admiral Lord Collingwood, by which it appears that, contrary to expectation, he had saved four of the prizes (one French and three Spanish) taken in the glorious action of the 21st of October. The rest were either wrecked or sunk. The total loss to the enemy on this occasion has been 20 sail of the line, exclusive of the four taken by Sir R.

Strachan, and the two taken by Sir R. Calder. Our loss is ascertained to be 22 officers, 15 petty officers, and 387 seamen and marines killed; and 41 officers, 57 petty officers, and 1,066 seamen and marines wounded. Lord Collingwood had sent all the wounded Spaniards ashore, on a promise of their not serving till exchanged.—Spain resounds with expressions of gratitude.—Admiral Villeneuve is arrived in this country.

THERE IS REASON TO FEAR THAT VIENNA IS IN POSSESSION OF THE FRENCH.

DEATHS.

In St. Mary's Square, Birmingham, in her 78th year, Mrs. Osborne, relict of the late Samuel Osborne, Esq. of Sutton, in Warwickshire. Though for many years she has moved in an humble sphere, yet she possessed an understanding and accomplishments which would have filled a higher rank with dignity, and she united to these qualities the serenity and worth of a Christian, which through life rendered her beloved and respected by all who knew her, and truly lamented in her death.

Aged 42, the Rev. DANIEL BAYLEY B. D. fellow and dean of St. John's College, Cambridge, and vicar of Madingley, in Cambridgeshire. He was seized with a fit of apoplexy about eight the preceding night, and died at four this afternoon.

At the Manse of Buchanan, in Scotland, in the 82d year of his age, and the 19th of his ministry, the Rev. DAVID MACCIBBON, minister of that parish.

Rev. DANIEL GACHES, vicar of Wootten Waven.

ANSWERS TO CORRESPONDENTS.

IGNOTUS will be attended to.

We are greatly obliged to TIMOTHEUS for his friendly communications. As for the minister who took the pains to intimate, from the pulpit of H—— Chapel, his serious concern respecting the principles and tendency of Peter O'Leary's Letter in our Number for August, and his sorrow and surprise at its Publication in the Christian Observer; and to caution his hearers against a work which could admit papers of so dangerous, if not blasphemous a description; we are forced to conclude, that he must either be very slow of comprehension, or that he is conscious of having himself been guilty, perhaps to an excessive degree, of the fault which Peter O'Leary's Letter is calculated to expose. We know not whether this be the same gentleman who was violently offended, perhaps from a similar cause, with the exhibition which a Lady of the name of Theodosia made of herself in a former volume of our work. If any fresh proof were wanting to convince us of the mischievous prevalence of the evil of forced and fanciful interpretations of scripture, it would be the offence which has been taken at an attempt to point out the unscriptural purposes to which such a mode of interpretation may be applied. Those who have taken the offence, we clearly think, are bound to shew, in their own justification, that that interpretation of the parable of the good Samaritan, to which they cling with so fond an affection, has a better foundation in reason and scripture, than that proposed by Peter O'Leary. Both Theodosia and Peter O'Leary proceed on the same principle of employing the fancy as the interpreter of scripture, but we are clearly of opinion, that, as a work of fancy, Peter O'Leary's application of the passage, has more merit than Theodosia's.

O.'s paper will be made use of; as will that of A TRUE CHURCHMAN.

A MEMBER OF THE CHURCH OF ENGLAND; A. SUTHRON; B. T.; P. M.; and S. F. N.; will probably appear in our next.

J. L.; CONCORDIA; SOPATER; H. G.; F. N.; BOETHOS; S. F.; and J. K. L.; are under consideration.

ERRATA.

In the last Number, p. 612, col. 1, line 11, for *Bemlio* read *Bembo*.

p. 614, col. 1, note, line 9, from bottom, for *At* read *Previously to*;

p. 615, col. 1, line 14, for *abridgement* read *abridgements*.

p. 617, col. 1, line 29, after *seen*, to be placed the mark of the end of a quotation.

p. 629—633, throughout the Review, for *Mr. Jamieson* read *Dr. Jamieson*.

In the present Number, p. 668, col. 1, line 5, for *express* read *expect*.